

B'NAI B'RITH

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Berkeley, Calif.



Left to right: Prof. Carlton J. H. Hayes of Columbia University, Newton D. Baker, Judge Joseph M. Proskauer, and James W. Gerard, conferring on plans for the Williams-town Institute of Human Relations to be held at Williams College in August, 1935, as part of the Good Will program of the National Conference of Jews and Christians. Catholic, Protestant and Jewish lay and clerical leaders will attend from 46 states.

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NEW YORK

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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VOLUME 49

DECEMBER, 1934

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EDITORIAL COMMENT

One of the Days We Celebrate

CHANUKKAH is one of those days by which the Jew comforts himself. When a Hitler decimates Jews, when a Goebbels reviles them, a Jew says: "Still we have Chanukkah."

There is vast consolation in Chanukkah for him. "Yes, Chanukkah commemorates another one of our hard times," he says. "If Hitler takes away the living of Jews, Antiochus took the life of Jews. What is the life of Jews? It is the Torah, it is Judaism."

"So if Hitler drives Jews from their occupations, Antiochus drove them from the temple. He drove them from the temple and in the place of Jehovah he set up the statue of Jupiter and the temple became a house for the worship of his pagan gods."

"And what could be worse for Jews than that? Is Hitler worse who takes only the livelihood of Jews? Jews may find other ways to get bread but if Torah is lost what is there left of the Jew?"

"Many Jews gave up their ghosts by execution rather than to worship this Jupiter. It was much less to give up a life than to surrender the Life which is in the Torah."

"So it was then. But in time (by God's grace) the pagans were driven from the temple and the worship of Jehovah was restored; and the thousands of years have passed since, and the Jews assemble in their houses this month to light candles and to praise the name of the Lord in whose hands they have seen so many wonders."

"But where is the power of Antiochus? Where is his god? Where is even one button of Antiochus's garments to be found?"

"So it goes. So it goes. The Jew still walks on the earth but the power of the destroyers is only like the dust that flies in the wind."

The Jew blesses Chanukkah that comforts him with the promise of the triumph of righteousness.

The Wanderer is on His Way Again

THE ancient wanderer picks up again. He had felt safe in Austria; Vienna was so good to him, and there he had lived a long time and the graves of his fathers were already old graves in Austria.

"Here," he had long said, "I shall stop and make a good life for my children."

As the years passed there seemed no end of this goodness; and in accordance with what he received of decent respect he made a full return to Austria.

He was the great physician who increased the fame of Austria; from distant lands students came to Austria to sit at his feet.

Or he was the merchant by whose work the prosperity of Austria was enlarged.

Or he was the musician who increased the cultural wealth of the Austrians.

He was the Austrian Jew, an Austrian of the Austrians.

But now he is going again. If he is a business man there remain only the vestiges of prosperity. If he is a physician he has been discharged from the clinic or hospital. If he is a lawyer, he has been boycotted by the lawyer's association. If he is a worker there is no employment for him. If he is a teacher there is no place for him in the schools.

He is picking up to go. His belongings, the sad relics of the good times, are snapped up for bargains. He must have money to go and he liquidates almost at any price.

Where is he going? The ancient wanderer is going to the old home. Palestine of all the world is open to him. In large numbers the hopeless Austrian Jews are migrating, some to establish businesses, others to work in the fields of Palestine.

With no fuss and little advertising Austria has accomplished a cold pogrom almost as complete as

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Hiterlite Germany perpetrated while the world cried out with horror. The Austrians seem the more efficient pogromists.

* * *

Hitler Cruelty in Extension

THERE are 60,000 German Jewish refugees in various countries of the world. When life became intolerable for Jews in Germany they fled.

Many of them left behind all their worldly belongings and in their places of refuge they lived by remittances sent them by their people at home. Thus they were as meagerly comfortable as men can be who have had to separate from kith and kin whose own fates were uncertain.

But they were thankful; they had their daily bread. They had roofs over their heads. They were protected by their thrift in former years.

Now the ruthless hands of the German rulers are raised even against the Jews whom they drove from the land; and if they denied them the means of living in Germany, they are now resolved not to let them live elsewhere in the world.

A decree has issued from Berlin that no money may be sent abroad from Germany, nor may capital be withdrawn from Germany. So these refugees now have neither income nor capital.

In the countries of refuge they are not permitted to engage in work and thereby take employment from the hands of natives. Their own country takes from them their sole means of subsistence.

As refugees they were tolerated in the foreign countries because they had money to spend and thus to contribute to the flow of commerce. But now they are made beggars. Who wants beggars? How long will beggars be tolerated?

It seems to us that this makes Hitlerism more than a domestic curse. If German Jewish nationals in foreign countries are to be starved by Hitler, then Hitlerism becomes an international problem. If the Jews in Germany are no concern of the governments of the world, certainly starving German Jews in their own countries must become a prime interest of these governments.

Nations can do nothing about wolves in distant countries, but when the wolves are permitted to come howling to their own doors, it seems a time for international protest.

* * *

Can Judaism Live by Charity Alone?

DR. MORDECAI M. KAPLAN, leader of the Society for the Advancement of Judaism, raises, in effect this question: When Jews get tired of giving to their various funds what will there be left to keep Jews Jewish? When the causes of Jewish charity are taken over by public agencies, what cause will Jewish life have on which to feed?

It seems to us that Jewish life has depended too much on charity causes to rally Jews. Many a Jew has sat in his house quite apart from Jewish life, quite unconscious of his Jewish responsibility, until a certain knock sounded at his door.

"I," said the visitor, "am one of the solicitors collecting funds to redeem the lost Jews of China."

This served to remind the unconscious Jew. Yes, he would give something. He signed a check and by this

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acquitted himself of Jewish responsibility until the solicitor called again.

Jewish life in recent years has given its most enthusiastic expressions at luncheon tables around which Jews have rallied to be stimulated for this cause of charity or that. At these convocations an eloquent speaker has for the hour raised Jews to mystical elevations where they could feel the hot flame in which other Jews perished for Judaism.

But at one o'clock it was time to hurry back to business and the inspired Jews descended from these elevations to the pants factory, to the lawyer's office, to the store.

And how long can American Judaism sustain itself on causes of charity or on the rallies at luncheon tables? This is meager fare. Nor can it be sustained on hunger against Hitler.

There must be brought to American Judaism such a revival as will cause Jews to see that their association with Jewish life is a privilege and high responsibility that to belong to the Jewish house is a distinction more to be cherished than membership in the country club that to be a Jew is an identity that contains grandeur.

It seems to us that B'nai B'rith stands prepared for this crisis in American Judaism, if this is a crisis. It is the rallying point for Jews of all persuasions; in its house Jewish life is a steady flame; its chief teaching is the grandeur of being a Jew.

* * *

Something Beautiful from Chile

IN Santiago, Chile, functions the Jewish Dramatic Society. Who are the Jews of the Jewish Dramatic Society of Santiago?

The strange fact is that the Jewish Dramatic Society is not Jewish in the least. Its members are all of Catholic birth.

How, then, did this organization of non-Jews come to be known as the Jewish Dramatic Society?

Well, the members are young people who, since they

are young, believe they ought to make a good beginning of life. Certainly, it would be no good beginning if they took the prejudices of their elders. Their elders had prejudices which they had taken from their fathers and from their fathers' fathers. Their prejudices, indeed, were a poisonous tree whose roots lay deep in the centuries.

These youths would have none of this to poison their lives. They would let these prejudices die with their elders.

Now their dramatic society needed a name. What better way to put prejudice to shame than to call themselves the Jewish Dramatic Society? Prejudice would look and say: "These youths take as a proud emblem the name I abhor."

Besides, the title seemed fitting to a dramatic society; for it was the name of a people that had nobly acted one of the grandest of the human dramas.

The Jewish Dramatic Society gave a statement: "We, a group of Chilean youths, free of all prejudice, wish to honor the Jewish colony of Chile, and we have therefore unanimously chosen for the name of our society that of a sound and noble people."

* * *

On Having a Christmas Tree

WE hear it reported that there are Jewish homes in which Christmas trees twinkle in the festive season.

The Jewish mother in such a house likes to rationalize her Christmas tree. This Christmas tree, she says, has no religious significance.

"Merely a beautiful sentiment," she explains. "A mystical touch in our house. A lovely symbol. I feel my children should not be denied something so beautiful."

She would be more convincing if she took into her house the lovely symbolism of Jewish life also. Of these she knows little or nothing. From her neighbors she borrows a pretty sentiment though Jewish life is rich with sentimental observance.

Candles are for Christmas trees and her house knows not the mystical illumination that is in the candles of Chanukkah. The Star of Bethlehem shines atop her Christmas tree for the guidance of Santa Claus for whom her children wait; but they have heard nothing of the gentle soul of the prophet of peace for whom the door is opened at Seder.

Candles for the Christmas tree, but not candles for the Sabbath eve when the spirit of the Sabbath bride waits at the door of the Jewish home to enter.

Her mother's candle-sticks have been relegated to the attic; but in her yard she has planted the trees of past Christmases which she bought with the living roots. . . . "They stand for beautiful memories," she explains. "Beautiful memories of the children's childhood, never to be forgotten."

"But your mother's candle-sticks, my dear lady."
"Oh, those are merely relics of outworn, medieval observance. We passed that long ago."

* * *

In Memory of a Certain Jew

WE have heard of one Jacob Israelsky. His name will not be found in the Who's Who of American Jewry or on the important committees of Jewish life.

Jacob Israelsky lived in the small town of Louisa, Ky., where he had a store. Twenty-eight years ago he came there and established a good name. His fair

dealing became renowned throughout the countryside.

With affection he was called "Jake the Jew." In him the Jewish name was honored in the community; for it stood for the fine qualities of Jacob Israelsky himself. It meant scrupulous honesty and friendliness and devotion to the good of the community.

Far from the centers of Jewish life, he did not become less Jewish. It seems that he felt that upon him, as one of the few Jews in the neighborhood, rested a special obligation to exalt the Jewish name among the people. He must hold himself on the highest standard of conduct; he must abstain from word or deed that might be to the hurt of the Jewish name.

Far from synagogues, he kept the Torah in his heart and on the holidays he left his business to join with his brethren in the services of the *schul* in the city.

The town of Louisa was immeasurably shocked one day last month when it became known that Jacob Israelsky had been stricken in his store and died. Twenty-eight years he had been a good citizen there, an honorable merchant, a faithful friend. It was as if a beloved landmark had fallen; for he had become integrated with everything that was fine in the community.

It was felt that such a life could not be permitted to go without some public notice. Jacob Israelsky was, of course, taken to be buried among his people with the Orthodox Jewish rite; but the Catholics of Louisa had a mass for the repose of his soul.

His character had transcended all prejudice of race and religion and his neighbors could embrace his soul as kinsman and pray for its repose.

* * *

One of the Rothschilds Passes

THE passing of the French Baron Rothschild (grandson of the first of the Rothschilds) caused no ripple in the financial world. Far more the passing of a Morgan would be noticed.

Which adverts to the well-known fact that international finance is not particularly Jewish, despite anti-Semitic reproaches to the contrary. Big business is scarcely Jewish at all, despite the myth that places the economic structure in Jewish hands.

The House of Rothschild, even in its best days, would have stood in the shadow of the towering House of Morgan. The great banks of this country are not in Jewish hands and only Kuhn-Loeb is remembered when one attempts to compile a list of great banks owned by Jews.

And what great industry is of Jews? What trust? What Jew may be called a captain of big business?

It was significant that the obituaries of Baron Rothschild told little of financial victories, nothing at all of shrewd deals, of clever manipulation for large profits.

Rather his reported deeds had to do with great benefactions, his lavish gifts to Palestine, his generous support of struggling artists; the obituaries emphasized his cultural enterprises as a collector of art.

He was the last of nearest descent to Mayer Anshel Rothschild, the Frankfurt founder of the House. He inherited great wealth which he nobly used; he inherited Judaism to which he was faithful.

He walked on a high eminence with the great of the earth, but never lost touch with his people. Their fate was a shadow that brooded on his soul even on the glittering height and the millions he poured into Palestine were for their redemption.

A good Jew has passed.

Rebuilding Broken Lives



The New Sluice-Working Village today. At the right are the low original barracks, behind them the large barn, to the left of it the lunchroom and machine shop, and at the extreme left are the new barracks and carpentry shop. Picture at the lower left shows one of the new settlers starting on his day's work.



with the advent of better times the people in Holland and the adjoining states will be able to enjoy the fruits of the rich and fertile soil which for centuries has been covered with water that yielded only a small income for a whole army of fishermen. The Jewish "Werkdorp Nieuwesluis" (New Sluice-Working Village) is composed of about 160 acres of this reclaimed land.

The idea of the enterprise is to train young German Jews between the ages of 15 to 25 so that they may be equipped to earn an honest living. Some of these youths have obviously just graduated from their schools; others have been forced to leave occupations for which they had been trained.

The curriculum is composed of two-year courses in agriculture, gardening, house-keeping, building, carpentry, and like trades. Some barracks were originally placed at the disposal of the young people, but the remaining buildings—the living quarters, the communal house and dining hall, the office, and the workshops—were built or are being built at this time by the youthful refugees themselves. Thus they are putting into practice what they have already learned in theory.

The fields and gardens surrounding the village are being worked, and all things necessary for the table are being produced: wheat, vegetables, fruits, chicken and dairy products. The village confidently expects to be

self-sufficient in a very short time; it will consume its own products. The Dutch government gave the refugees the land and issued the permit for the enterprise on condition that they would not compete with the local population; the new group is not allowed to sell its products in Holland or to look for work outside of the village.

At present there are 25 girls and 100 young men thus occupied. The girls are learning dietetics, laundry-work, mending, administration of large quantities of food and home equipment, poultry raising and the

(Continued on page 100)

IN March of this year a new and interesting enterprise was started in Holland for the purpose of giving young German Jews a vocational training. For this purpose, the Dutch government granted a piece of the land reclaimed from the Zuyder Sea. The Dutch say proudly that God made the earth, but that men made Holland. This old proverb will come true when the great reclamation work is completed in 1958; the Zuyder Sea will then have ceased to exist, and the tiny kingdom will have been enlarged by about 800 square miles.

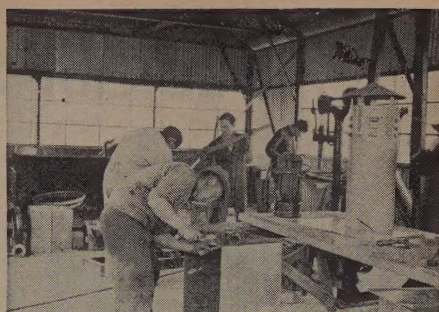
When the first part of the work was completed, the depression set in, and most of the cauliflower and cabbages grown on the reclaimed soil had to be dumped into the remaining water. But there is still hope that

BY a piece of rare good fortune, the

B'nai B'rith Magazine is able to present herewith a magnificent pictorial display of the actual day-by-day existence of a colony of German Jewish refugees in Holland who are rebuilding their broken lives along entirely different lines from those they were following in their native land, which is now under the blight of Fascism. There are numerous colonies of this sort in Europe today, but the one described in the above article and pictures is different from all others: it is established on land literally reclaimed from the sea! The members of the colony are former students and professionals, now forced to learn manual trades.

The author of this article is one of those responsible for building up the colony he describes. For obvious reasons, he must remain anonymous.—
Editors.

Torn from their homes and friends in Germany, these Jewish victims of the Hitler regime are building new lives in a tiny village of their own construction in Holland. Formerly doctors, lawyers, dentists, etc., these men and women are earning manual trades. Left, a scene in their carpentry shop; right, the machine shop.



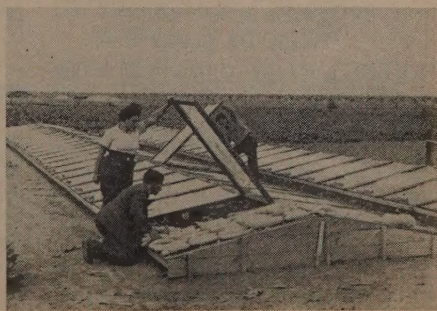
The Jewish women of Germany have suffered and are suffering the same fate as the men. At present there are 25 young women in this colony; they are learning domestic work as well as the lighter manual trades. The picture at the left shows a corner of the women's dormitory in the colony; that at the right shows two of the girls gathering gladiolus from the community garden.

All the new buildings of the refugee village have been constructed by the refugees themselves. The picture at the left shows them building their own lunchroom; the one at the right shows them tilling the soil. It is planned to make the village entirely self-supporting, with the inhabitants consuming all that is jointly produced.



The village is built on land reclaimed from the Zuyder Sea, and is therefore filled with shells that must be dug out before the soil can be tilled. Photo at left shows some of the men at this back-breaking job, but, as the photo at the right shows, there is free time as well, for play and study. The men in the picture are in their recreation room.

Already the settlers are seeing the fruits of their labor. In the picture at the left they are shown harvesting a fine crop of wheat, while at the right they are to be seen gathering a successful crop of cucumbers. In the latter picture, note the girl working alongside of the men. The best scientific methods available are used in this unique colony.



Judicial System of Palestine

By LEON H. ROSE

District Courts

DISTRICT COURTS are found in Jerusalem, Haifa, Jaffa, Nablus and Beersheba. Three judges are assigned to each Court, the presiding judge always being British. The judges of these courts are appointed in the same manner as the judges of the Supreme Court, namely by the High Commissioner, and hold office during good behavior. The High Commissioner may also appoint from time to time persons without the prescribed judicial qualifications to sit as members of a District Court by provisional appointment for a period not exceeding two years. The District Courts have civil jurisdiction in controversies involving any amount. In cases in which the subject matter of the suit is valued at over 100 pounds, two judges must sit; otherwise one judge sits.

These courts have original jurisdiction in criminal cases only where the penalty exceeds one year's imprisonment. If, however, the penalty is less than one year, the District Courts have appellate jurisdiction from the Magistrates' Courts. Where the accused is subject to a penalty of three years' imprisonment, three judges sit. On assize, i. e., in capital cases for premeditated murder—and incidentally this is the only capital offense in Palestine—four judges sit, of whom one must be a British Supreme Court judge. Death by hanging is the punishment for a capital offense.

Criminal cases are prosecuted by the Government Advocate, who is assisted by Junior Government Advocates. In non-criminal matters the government is represented by either its Advocate or a Solicitor General.

Magistrate Courts

THERE are approximately 25 Magistrate Courts in Palestine, each district being presided over by a British magistrate called the Chief Magistrate. Magistrates are appointed by the Chief Justice of the Supreme Court. The Magistrate Courts have both civil and criminal jurisdiction. The civil jurisdiction extends to suits which involve not more than

THIS is the second and last of a series of articles on the judicial system of Palestine by Mr. Rose, who is a prominent attorney of Camden, N. J., recently back from an extended visit to the Holy Land.—EDITORS.

100 pounds. Criminal jurisdiction in these courts attaches where the fine is not more than 100 pounds or the penalty for the crime does not exceed one year imprisonment. The compensation paid to the judges in the Magistrate Courts is the same as that paid to the native judges of the Supreme Court, approximately \$4,000 a year.

Appellate Procedure

APEALS from the Magistrate Courts are heard by the District Courts. Such appeals must be taken within seven days. Appeals from the District Courts must be made within thirty days to the Court of Appeals. Upon the determination of these appeals, a further appeal may be taken to the Privy Council of England, but the granting of an appeal to the Privy Council is not a matter of right but a matter of grace, resting in the discretion of the High Commissioner. There are as yet no rules with regard to appeals to the Privy Council. The High Commissioner is vested with the right to reprieve or commute sentences, but the High Commissioner never sits as a judge in any court. On appeals to the Privy Council, any Palestinian advocate or barrister at law may appear before the Privy Council in England, or he may authorize his agent in London to argue the case by engaging counsel who specially practice before the Privy Council.

Religious Courts

THE Religious Courts of Palestine form a part of the dual juridical system. These courts are separate, distinct, and independent from the civil and criminal courts. Prior to the British Occupation and the Mandate which gave England control over Palestine, the Turkish rulers permitted religious questions to be

decided in the Religious Courts, especially such questions as involved personal relations. The Jews, Christians, and Moslems, therefore, have developed their respective Religious Courts in which they apply their own codes. The Jews appoint their own judges and pay their salaries from private funds. The Arab judges are appointed by the government which also pays their salaries. These Courts prescribe their own rules of practice.

Only those Jews or Christians who are members of recognized Jewish or Christian communities in Palestine may avail themselves of the Religious Courts of that community. Where the litigants, however, are not members of a recognized religious community, the cases are heard by either the District or the Magistrate Courts. Jurisdiction of divorce, domestic relations and kindred cases involving mixed marriages, is vested in the District or the Magistrate Courts. The determination of cases in the Religious Courts is final and no appeal can be taken.

The jurisdiction of the Rabbinical (Jewish) Courts is:

1. Exclusive over marriages, divorce, alimony and confirmation of wills of the Jewish members of its community.
2. Over the personal status of such persons, where the litigants consent to the jurisdiction of the Rabbinical Courts.
3. Exclusive jurisdiction over any matter involving the constitution or a controversy respecting the internal administration of lands endowed for Jewish purposes.

The application of the Jewish law is restricted to Jews who are Palestinian citizens. Controversies involving alien Jews are governed by the Law of their respective nations. Such alien Jews may give jurisdiction in minor controversies to the Rabbinical Courts and be subject to and governed by the Jewish law.

There are in existence also, what are known as *Jewish Peace Courts*. These Courts are basically arbitration tribunals, and their jurisdiction,

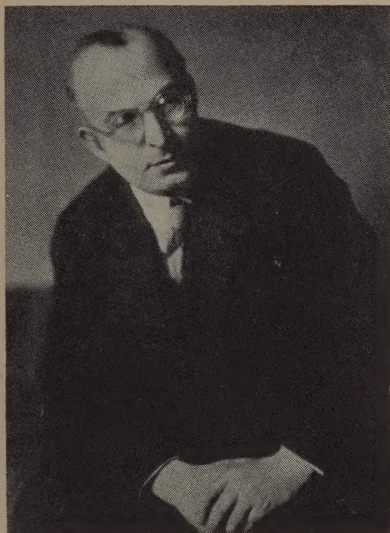
(Continued on page 99)

Arnold Zweig Goes Home

By DAVID EWEN

It is curious to note the pranks—often merciless—with which Fate so frequently disports itself. I recall for example, an afternoon spent with Arnold Zweig—the great novelist who produced works such as his war novel *Sergeant Grischa* and his Palestinian novel *De Vriendt Goes Home*, which have placed him in the front rank of modern writers—at his home in Berlin in a rambling discussion of many things. In the light of what has happened since that afternoon our conversation now assumes particular significance and interest. Our meeting took place during the summer of 1931. Hitler, at the time, was but a remote cloud rising on the horizon—and to myopic visions it was as yet completely undiscernible. I had come to Zweig to discuss with him not only the present but also the future. How could either of us guess the time that the future, even at that very moment, was at our elbow?

Admirers of Arnold Zweig must, of course, be familiar by now with the strange and pathetic fate that has befallen him during the past year or more. An exile from Germany, a stranger in a foreign land, Zweig was suddenly faced with the gruesome realization that he was growing blind. I had heard this news even before it reached the American press. In the summer of 1933, I visited Sanary-sur-Mer, France, for the purpose of spending a day with Dr. Thomas Mann. My conversation with Dr. Mann was recorded, at the time, in his Magazine. In Sanary I met an acquaintance who informed me that his secluded spot on the French Riviera had become something of a refuge place for exiled Germans, and that not only Thomas Mann but also Lion Feuchtwanger and Arnold Zweig could be found there at the time. I mentioned the fact that I had met Zweig two years before and that he might drop in to see him, since I was eager to renew an acquaintance—hip begun so agreeably. My acquaintance of Sanary, however, urged me not to do so. It was then that he told me what Zweig's friends in Sanary had known for some time,



Arnold Zweig

namely, that he was rapidly growing blind and that, in recent weeks, he refused to see anyone. Growing and enveloping darkness was crushing his spirit and, though his work did not cease (he was at the time completing his *De Vriendt Goes Home*) he was a broken man. The fact that blindness should come to him in a strange country among strangers merely intensified his pain, adding more gall to a cup already overflowing.

I followed the advice of my acquaintance and did not drop in to see Zweig, not only because I knew he would probably not want to see me but also because the memory of our last meeting was still fresh in my mind. I recalled the profound impression he made upon me the very moment I met him. Tall and graceful, his body lithe and supple, his features—particularly his assertive cheek-bones, his tremendous brow, his firm full lips—made an impression upon the visitor which was very marked. I recalled, also, our conversation in which he spoke about his work with almost schoolboy enthusiasm, in which he looked forward to the future with a fresh optimism as far as the world was concerned, in which he proved himself

to be a man of overflowing idealism, firm in his faith in mankind. I would not disturb such memories of Arnold Zweig with the sight of the disintegration of a formerly glorious spirit.

I could not, of course, guess at the time what a tragedy was awaiting Zweig. He was wearing enormously heavy lenses over his eyes, and I noticed that at occasional intervals his eyes twitched slightly. I remember also that he complained bitterly that he was having trouble with his eyes. But his conversation had so much optimism and enthusiasm that it was impossible to take these complaints seriously. He was absorbed with his literary plans, which he discussed with intoxicating passion. He was absorbed with his ideals. He was absorbed with world-problems.

One of the many topics of our conversation at the time was Palestine. Zweig was telling me of his increasing interest in Zionism and his constantly strengthened conviction that Palestine was the panacea for the problems of the Jew. I do not recall the precise words used by Zweig, but I remember his speaking with unmistakable enthusiasm of Palestine as a country—its glamour and beauty and fascination. He said to me something to this effect: "Some day I shall go to Palestine, not as a visitor, but to settle there permanently—a Jew in a homeland for Jews. I think I can be very happy there. And I think that Palestine can enrich me spiritually and intellectually. But that is for the vague future."

At that time he was already beginning to think about writing a novel with Palestine as a background, although I do not believe that then any definite theme presented itself to his mind. It was merely another symptom of his growing consciousness of Judaism, his increasing interest in Jewish problems, and his added fervor for the country from whose soil Judaism had sprung.

However, neither of us could guess that not the "vague future" but the present would find Zweig achieving his ideal. Only a few

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A Road to a Better World

By I. M. RUBINOW



HERE is a Jewish problem in the United States. Until comparatively recently this assertion would have been resented with considerable bitterness by a substantial proportion of Jewish leadership in the United States. It was contrary to the American constitution. It was contrary to the spirit of American institutions which knows—so the daily papers insisted, year in and year out—no distinction between race, nationality, and creed. The last eighteen months have at least had this positive result: they have opened our eyes to the situation which now is generally admitted with a great deal of concern and worry. It is admitted not only by the Jewish community but by the country at large.

Undoubtedly, the awareness of the problem to a large extent coincides with the Nazi "revolution" in Germany. There has been and continues to be a tremendous amount of vicious anti-Semitic propaganda directly traceable to German influences. Most if not all of the 25 organizations under various fanciful names, with or without shirts, have sprung up since March 1, 1933. Many of them can only thinly disguise their direct contact with their German origins. Nevertheless it would be idle to describe the entire movement as merely an imported German movement. There was a smoldering going on in the United States for many years. It broke out into an open flame during the last eighteen months.

The social isolation of the Jewish community increasingly manifested itself with the growth of the Jewish population in the United States, and as a matter of fact was more pronounced in democratic America even than in Germany or Russia with all its anti-Semitic background. It is very significant that it is causing perhaps a greater worry in the uppermost economic and social strata of American Jewry, the very strata which until the last year or two were most inclined to deny it.

Whatever the changing manifestations of the problem may be, fundamentally it is a question of relations

between the Jewish group in America, the four and a half million of them, and the world of 120 million Gentiles surrounding them.

Thus defined, the Jewish problem finds its definite place in the domain of sociological theory. But a mere classification of the problem does not meet the situation. What humanity wants is a solution.

Obviously any effort to outline a complete program or even more modestly a course of immediate action must reckon with various steps already taken or suggested.

1. Information

The course of events in Germany during the last ten years offers a significant warning that the anti-Semitic movement cannot be laughed out of existence no matter how preposterous it may appear to be. Apparently there is no inclination on the part of American Jewry to disregard it. Something akin to an anxiety neurosis is developing even within those layers of American Jewry who but recently were quite oblivious to the situation. On the whole, the immediate task of gathering the facts is being performed energetically and intelligently.

2. Dissemination of Information

The Jewish Daily Bulletin, Today, The New Masses, the Anglo-Jewish press, and many other Jewish publications, daily, weekly, and monthly have made the information available to the Jewish as well as general public. There is some difference of opinion as to the wisdom of throwing the scarlet light of publicity upon the information obtained. But no policy of dealing with the situation can be effective unless as the first prerequisite people are aware of the facts. Besides, any effort to place a cloak of secrecy upon facts invariably leads to an even more alarming exaggeration.

3. Counter-Propaganda

The mechanics of the anti-Semitic movement is complicated. Its commonest passive instrument may be classified as "defamation" of Jewish character in the past, present and future. The more active mechanism

is a proposal of measures against the Jew, either legal expulsion, restriction of legal rights or extra-legal measures, such as incitement to isolation, discrimination, social or economic boycotts or in extreme cases to direct physical attacks (Russian pogroms or German atrocities).

In the American scene where, after all, definite cultural traditions exist, little thought as yet is given to the possibility of these grosser manifestations of anti-Semitism, even though veiled expressions may already be observed in the more extreme and cruder anti-Semitic publications. Opinions differ whether any real danger of such manifestations exists. Obviously any didactic statements as to the future are worthless. Who knows? Anti-Semitic outbreaks in this country are impossible, says one. This is not old Russia or new Germany. But if such changes to the left as from old to new Russia, or changes to the right as from old to new Germany are possible elsewhere, why not, pray, in the United States? Preposterous, you will say. But that is what the Jew in Germany, that's what all Germany said ten years ago. As one pessimist stated: "The first anti-Jewish riot in the United States would be a terrible shock, the second much less so." One simply doesn't know.

But defamation is not a new phenomenon. That the Anti-Defamation League of B'nai B'rith was organized more than twenty years ago is evidence that the necessity for it was felt even then. What can be done to overcome this terrific increase, this veritable flood of preposterously vicious lying propaganda against the Jew and everything Jewish?

The stuff is below contempt, say many. An understandable reaction, yet not a safe one considering the volume of the flow, the appalling state of mass ignorance, the credulity of the human race and the predisposing factors of religious and racial intolerance, strengthened by economic envy.

The necessity for counter-propaganda is recognized. Its organization leaves much to be desired. The

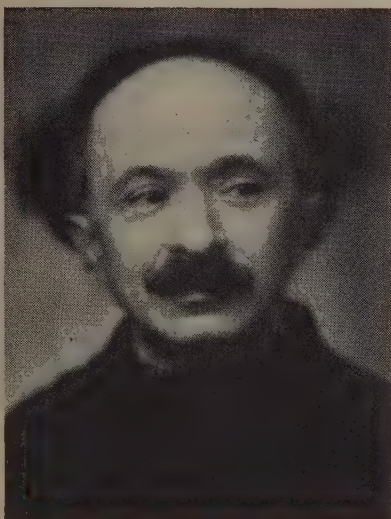
(Continued on page 95)

A Poet Who Sells Jewelry

By FANNY GOLDSTEIN

MEET Edward Good, Queen Mary's jeweler. Edward Good, the English subject, the owner of a choice little shop in the West End of London, known as Cameo Corner, came to England in 1903. But he was born in Skampa, Poland, as Moysheh Oyved, or, as his Hebrew name implies, "God's Servant", in 1885, of a rabbinically orthodox family. In his autobiography, "Visions and Jewels," he records his birth as follows: He was born on *Yom Kippur*, the Jewish Day of Atonement, when Jews weep with humility, pray for forgiveness, and hope for a favorable answer to their prayers. And what, you may ask, does a Jewish male pray for? Naturally, a male child! Imagine, then, the scene and excitement on that holy day in the obscure little Polish village when his two-and-a-half year old sister interrupted the synagogue service to breathlessly tell her praying father that "God has sent something good". Something good! A son! A little Moyshele! So Moysheh arrived. But the wail which went up from the fasting and praying congregations in Israel to heaven on that holy day of his birth appears to have lingered in his soul, and he has since aimed to modulate that forlorn cry with a sweeter human note.

Hence, the dapper little Englishman, Edward Good, dainty, well-roomed, swinging a gold headed cane, bent with eagerness and business acumen on Queen Mary's mission to unearth for her rare curios, is also Moysheh Oyved, the dreamer and romantic visionary. A dual personality, Moysheh Oyved, the mystic, the grandson of a Chassidic rabbi, the hyper-sensitive and hyper-emotional, the Moysheh who conjures up dreams and visions, is always battling with the sharp, shrewd business man. For example, "Antiques are my livelihood, but I spend myself on writing." His writings, he says, "are inspired mainly by jewels and Judaism". They are naive, quaint, delightful, and rich in folk idioms and individualistic expressions. He is an individualist to the nth degree.



Moysheh Oyved (Edward Good)

As a personality, he is even a rarer discovery than his books. Exotic, tinged with Orientalism, yet outwardly the Occidental, he is deeply race conscious and oft-times inexplicably whimsical in his behavior. Once, for example, he was asked to address the London Author's Club. The chairman introduced him as "the gifted Pole". With flashing resentment, he rose to correct the

chairman's impression by stating that he preferred to be known "as a Jew and not a Pole". At another time the Duke of bought a diamond necklace of him. Edward Good sold it to the Duke, but the Moysheh Oyved in him naively tells us that he deliberately charged the Duke double the price because he knew that the gift was not intended for the faithful Duchess. Hence, was it not well that one of Moysheh's pet Jewish projects that lie close to his Jewish heart might benefit? Should Lady X's manner not appeal to him at a given time, he will refuse to show her the jewel which she has arrogantly come to buy. But should a shy person come a-visiting from a distant shore to Cameo Corner, ask to see the famous proprietor, and at the same time search for a modestly priced string of garnets or carnelians, he will, on the contrary, with a courtly gesture, present the visitor with a rare cameo for "the pleasure that he has had in talking with her."

In medieval times this dual colorful personality would doubtless have been a court Jew, but in these more democratic and prosaic days, he is Edward Good, Queen Mary's gifted connoisseur of jewels and antique collector. It is customary for this merchant to gather in and to hold, tucked away in a secret cabinet, the rarities which he collects until such a time as Queen Mary wishes to look them over. Then Cameo Corner is a-flutter with excitement. A messenger arrives to inform Edward Good that Her Majesty will be at Cameo Corner at a given hour. The shutters are immediately put up on the front windows. The back entrance that is never used, of white marble steps, is cleansed and scrubbed. All the clerks but one who is retained to fetch and carry for the master as he waits upon Her Majesty, are sent home. When Her Royal Highness arrives, two imposing Buckingham Guards are stationed at the front entrance, and another at the back. Her Majesty, with one lady-in-waiting, enters by this private entrance with the marble steps. Then the loyal

Chayim Nachman Bialik

By MOYSHEH OYVED

Translated from the Yiddish by Harry H. Fein, author of "A Harvest of Hebrew Verse."

*Behold, O Man, the ways of God
with awe!
Our Bard, who laid the good stone
of poesy
At the foundation of our Holy Land,
Who, like a diadem, shone radiantly
O'er all the earth—on him Death laid
his hand.*

*The Godhead that within him did
abide,
That fondled him preserved and
purified,
And flooded with our boundless woe
his heart,—
How could this Godhead from him
ever part?*

(Continued on page 101)

Many Lodges Are Breaking All-Time Records in Membership Drive

By EDWARD E. GRUSD

May He Live So Long!

WHEN Lord Melchett Lodge No. 1153, St. Catharines, Ont., headed by Brother Herman Zatulove, set out to establish a new lodge in Niagara Falls, N. Y., a quota of 75 charter members was set—one charter member for every year in the life of President Alfred M. Cohen. But so successful were their efforts that instead of a charter member for each year of the President's life, they are now hoping that the President will live happily for as many years as they have charter members. The new Niagara Lodge No. 1185 at Niagara Falls was organized with nearly 100 members!

Lord Melchett Lodge has increased its own membership considerably, and promises to expand even more in the near future.



IT'S a phenomenon, this Alfred M. Cohen Membership Campaign. Its sponsors confidently expected it to be a success when they initiated it, but it must be confessed that it has exceeded even their fondest hopes. Many lodges have already initiated classes larger than any previously inducted by them.

For example, Omaha (Nebr.) Lodge No. 354. On November 4 it jointly celebrated President Cohen's 75th birthday and its own 50th anniversary. It was a royal affair, the kind that warms the heart of any Jew, and especially the heart of a Ben B'rith. President Cohen was the speaker at the banquet and the guest of honor. And Omaha Lodge presented him with a magnificent Alfred M. Cohen Class—215 men—the largest in a half century of history. The previous all-time record had been 185.

The 215 were to be initiated on Nov. 19. Perhaps the class was even larger by that date, but we cannot report on it, for we go to press in advance of it, even though this issue is published afterwards.

Of course, Omaha has a magnifi-

cent Jewish community. A fine delegation met President Cohen at the railroad station when he arrived. He was entertained with a jolly little luncheon. In the afternoon the two Omaha chapters of A. Z. A. held an initiation of its own in his honor, and he addressed the boys, enheartening them, telling them they had chosen the right road as Jews and Americans, and advising them to follow it. Then he thrilled the youths by personally distributing to the new alephs their pins and certificates.

In the evening 450 men and women taxed the capacity of the Jewish Community Center at a splendid banquet. Many more who arrived late could not be accommodated, but they stayed for the President's address anyway. Sam Beber was toastmaster, introduced (as though Sam needed to be introduced in Omaha!) by Leo Abramson, president of Omaha Lodge, who worked so hard to make the campaign a success (but no harder than the genial Dr. A. Greenberg, who was largely responsible for the banquet!). The program started with a most effective stage presentation, by the local A. Z. A. chapters, of 91 years of B'nai B'rith history. By that time some 700 people were crowded into the hall. The A. Z. A. boys outdid themselves. In

Zion Lodge Adds 138

MORE than 500 people attended a gaint public meeting in Columbus, O., to witness the initiation of an "Alfred M. Cohen Class" of 138 candidates into Zion Lodge No. 62. Writing from the scene, Brother I. W. Garek, one of the generals, says that "literally speaking, the atmosphere in Columbus is permeated with B'nai B'rith". He adds that a large share of the credit for the victory belongs to Joseph Herbach, National Director of the Campaign, for his "presence and inspirational address" at the beginning of the drive. Brother Herbach, who is Secretary of District No. 3, was "borrowed" by the National Headquarters in Cincinnati for several months, but is now directing the last weeks of the Campaign from his home office in Philadelphia.

a very convincing way, they played the parts of the founders of the Order, back in 1843, formulating the policy. They led their audience in a realistic manner down through the decades, dramatically bringing out B'nai B'rith's achievements philanthropically, educationally, socially, patriotically. It was a striking moment when, in the concluding scene—1934—one of the actors quoted from a speech of President Cohen himself, who was one of the auditors and spectators. The audience felt as though it were witnessing the making of new history.

Henry Monsky graciously delivered a short tribute to the President, and called upon all of Omaha Jewry to support B'nai B'rith, and then came the address of the evening. President Cohen delightfully contrasted the American Jewry of 1859 with the American Jewry of today. He tickled his audience with local references, bringing home to it by facts from its own history the tremendous advances of the last 75 years. Then he showed how B'nai B'rith had played a leading part in such advances.

100% in Greensboro, North Carolina

GREENSBORO, N. C., has 100 Jews eligible for membership in B'nai B'rith. And Carolina Lodge No. 603, of that city, has 100 members! This magnificent achievement was accomplished when the eligibles not yet in the Order were initiated in an "Alfred M. Cohen Class". On President Cohen's birthday, two B'nai B'rith officers assisted the local rabbi in conducting the services, and the latter delivered a special service in honor of our President. Two nights later the lodge itself held a meeting with a special program in honor of the new members.



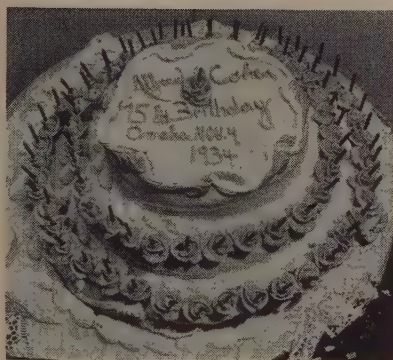
The people leaned forward as he began to talk of Nazism in America.

"I do not believe Nazism will come to power in America," he declared. "Germany did not have the 150 years of freedom and liberalism that we have had. American soil has been too carefully cultivated by American ideals for the seed of Nazism to take firm root here as it has done in Germany. However, there are many who are trying to poison Americans against their own traditions. To combat such influences is one of B'nai B'rith's leading tasks. In this task the cooperation of every Jew is needed."

Before President Cohen, on the table, was a huge birthday cake with 75 candles. It was later shipped to Cincinnati.

Other Lodges Break Records

THE formation of new lodges is just as important as the strengthening of old ones. Realizing this, Rock Island (Ill.) Lodge No. 1016 has organized United Lodge No. 1180 at Ottumwa, Iowa. Just ponder for a moment what this means. We won-



The vast throng that heard President Cohen speak at Omaha; and a close-up of the huge 75th birthday cake presented to him at the affair by Omaha Lodge.

der, indeed, how many of our readers have ever before even heard of Ottumwa, Iowa? Yet today there is a B'nai B'rith lodge of 47 members there. Forty-seven charter members! At the installation ceremonies there were 150 people present, the largest gathering of Jewish persons in the history of the community! All hail to Brothers Isador I. Katz, Barney Brozman, Max J. Weiner, Harry H. Weisman, Herman J. Ziffren, and David Nitigman, of Rock Island, who formed the degree team!

Haverhill (Mass.) Lodge No. 893 is 14 years old. Haverhill has a small Jewish community. Yet, as a result of the Alfred M. Cohen Membership Campaign, the lodge has obtained 26 new members and has reinstated one. And it promises even more new members! It celebrated its achievements with a magnificent public banquet at which it effectively brought to the attention of the community the accomplishments and purposes of B'nai B'rith.

Another Record!

AT the other end of the country, right in what is supposed to be the heart of frivolous Movieland, Hollywood (Cal.) Lodge No. 1111 has initiated 65—the largest class in its history! Several hundred persons witnessed the initiation of this group, named in honor of David Blumberg, president of District No. 4.

And in the same District, but farther north, a new lodge has been formed in Salem, Oregon. Name: Willamette Valley Lodge No. 1181. Its members live in Salem, Eugene, Junction City, and environs. Portland Lodge conducted the ceremonies, with Samuel B. Weinstein as chairman. The affair was concluded with a banquet.

And talking about the formation of new lodges, Brother Joseph Herbach, National Campaign Director, who is also secretary of District No. 3, informs us that we may expect to see several new units established in his District before long.

In Columbus, O., Samuel Gurevitz and I. W. Garek are colonels of the

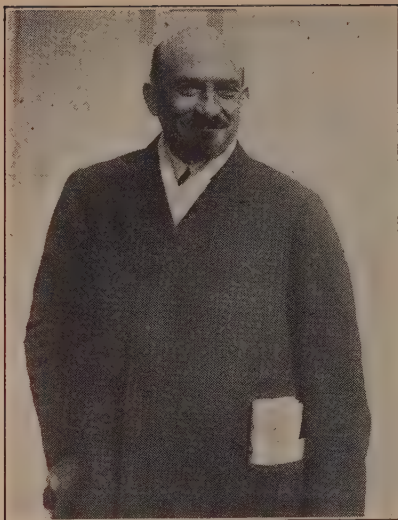
(Continued on page 103)

42 Join Yonkers Lodge

YONKERS CITY LODGE No. 451, Yonkers, N. Y., has 42 new members. At the initiation, Charles Horowitz, first vice president of District No. 1, delivered a stirring address on the methods B'nai B'rith, through its Anti-Defamation League, is taking to combat anti-Semitism and Nazism in America. The meeting was arranged by Leon Eisen, chairman of membership.

Asheville Lodge Forms Unit in Greenville

ASHEVILLE (N. C.) Lodge No. 714, which has recently taken in a large number of new members, has organized a new lodge at Greenville, S. C., with 35 charter members. Largely instrumental in this accomplishment was Rabbi S. Wrubel, of Greenville. A large delegation from Asheville attended the organization meeting, at which Rabbi Wrubel, Rabbi Alexander Kline of Asheville, and Alvin S. Kortus, president of Asheville Lodge, were speakers.



Dr. Chaim Weizmann, world famous Zionist and scientist, was 60 years old Nov. 27.

THE German people, by reason of the daily terror caused by their government, are growing more and more restive under the contradictions of Hitlerism. Large numbers of them are weary of the senseless anti-Semitic propaganda, and are beginning furtively to have dealings with Jewish merchants and professionals.

A drive to squelch this trend has been started by the arch anti-Semite, Julius Streicher, whose word is law in the province of Franconia. He is attempting to extend his racial persecutions beyond his own province. All sorts of absurd laws and ordinances have been and are being made limiting still further the rights of Jewish tradesmen. In Cologne, for instance, Jewish milk dealers are forbidden to deliver milk to Gentiles on the ground that their product violates Nazi sanitary laws.

A story is told in the enrollment figures of Jewish medical students in German universities. Only 336 are registered this season, as compared with 916 in 1933 and 1,893 in 1932.

Heavy special taxes to be imposed immediately upon Jewish textile merchants have been urged upon the Nazi government by the West Deutscher Beobachter.

A Nazi mob descended upon the recent fair at Regensburg and drove the Jewish merchants from their stalls. A few days earlier, at the most important German cattle show, Jewish dealers were banned.

A CROSS-SECTION

(Compiled with the aid

MEANWHILE, in Austria, conditions of the Jews are no better. A new wave of anti-Semitism is sweeping through the universities, where "Aryans" are supplied with one kind of identification card, and "non-Aryans" another.

A new law has been promulgated which will ruin most Jewish merchants. According to it, the new economic state corporations alone are authorized to issue the qualification certificates required of all those engaged in commercial enterprise. The Jews, however, are barred from these new economic bodies, and will have small chance to obtain such certificates.

A few weeks ago the Austrian government stripped 76 naturalized Austrian Jews of their citizenship. It is feared that as many as 30,000 more will face the same fate, and that henceforth no Jew born outside of the country will be given Austrian citizenship.

All during these events Chancellor Schuschnigg's government has been conducting negotiations, said to be progressing rapidly, with the Austrian Nazis.

GOVERNMENTS in other countries might well learn a lesson from the Soviet Union on how to handle anti-Semites. Ivan Kolonitchenko, administrator of the department of education in the Ukrainian district of Konotop, has been expelled from the Communist Party and barred from holding any government position in educational institutions when he was convicted of anti-Semitism and hampering the development of Yiddish schools.

JACOB W. Mack, of Cincinnati, will remain as acting chairman of the executive board of the Union of American Hebrew Congregations until at least next March, when the Union will hold its 34th annual council in Washington, it was decided at the recent meeting of the board in New York. Hon. Alfred M. Cohen, President of B'nai B'rith, who is a member of the board, was among those who attended the meeting.

Resolutions honoring the memory of the following were passed: Lud-

wig Vogelstein, former chairman of the board; Mrs. Martha Steinfeld, former president of the National Federation of Temple Sisterhoods; Rabbi Jacob B. Pollak, and Adolphe Wolfe. Following the sessions of the board, an impressive memorial service for Mr. Vogelstein was held in Temple Emanu-El. Eulogies were delivered by Judge Irving Lehman, A. Leo Weil, Judge Joseph M. Proskauer, and Rabbi Samuel H. Goldenson.

CONDITIONS of the Jews in Poland have become so critical that all Jewish members of the Polish Parliament met recently to attempt to find a way to cope with them.

A measure demanding the elimination of all Jewish teachers from the public school system has been introduced by the Endeks. Recently the Minister of Education ordered all existing Jewish secular schools to be closed. Industrially and commercially the crisis is raging more fiercely than ever in Poland, with disastrous results to the Jews, who suffer even more than the rest of the population because of discriminatory taxes, anti-Semitism, and the fact that so many of them are in the lower middle class.

THE Jews of Poland—3,000,000 of them—face economic ruin, according to Boris Smolar, chief European correspondent of the Jewish Telegraphic Agency. Although Nara, the anti-Semitic National Radical Party, has been suppressed, anti-Semitism continues, according to him. "On this question both parties (the Government party and Endek) have the same feeling," writes Mr. Smolar. "Both parties do their best to oust the Jews from their positions and make the Jewish economic situation worse." Even the Socialist Party, which is supposedly international, is deeply anti-Semitic, he adds.

FACED with the gravest financial crisis in its 18 years of history, the New York Federation for the Support of Jewish Philanthropic Societies has launched an emergency campaign to meet a deficit of \$2,071,000.

OF JEWISH LIFE

(Wide Jewish Telegraphic Agency)



Map showing Biro-Bidjan and surrounding territory.

THE first complete, competent, and impartial appraisal of Biro-Bidjan has been given with the return from that distant territory of Dr. Joseph Rosen, director of the Agro-Joint, and Dr. J. Zegelnitsky, direc-



Dr. Joseph Rosen

tor of the Ort. Dr. Rosen emphasized that he had made the trip entirely on his own initiative and not upon instructions from the American Jewish Joint Distribution Committee, which he represents in Russia.

Both men, in their report, pointed out such obstacles to Jewish colonization as lack of good roads, marshy lands, great expense, etc. Both, however, declared that Biro-Bidjan can be developed agriculturally and industrially, and that the Jewish settlers already there, who number about 10,000, are satisfied with the progress being made. The Soviet government welcomes the settlement of considerable numbers of foreign Jews in Biro-Bidjan along with that of Soviet Jews.

ONE of the more disgusting phases of the racketeers now ruling Germany came to light in a recent dispatch from the Saar. The question arose in the Nazi cabinet as to whether Jews should be used as soldiers in "the next war." Some of the members argued against permitting them to do so, but General von Blomberg, Nazi Minister of War, cunningly pointed out that about 50,000 Jews would be available for military service, and that they made extraordinarily good soldiers during 1914-1918. Final decision in the matter was left with Hitler. It is safe to guess that although the Nazis consider the Jews inferior for other purposes, they will force them to be soldiers in the next war—provided the Nazis last that long.

WHO is the oldest living white native of Leavenworth County, Kansas? Two men claim the honor; both are Jews, and one, Julius Abeles, of Leavenworth, is the popular chairman of the Kansas Social Service Committee and well-known in District No. 2. The other, George Kohn of St. Louis, has claimed the honor on the ground that he was born in the County in 1858. Brother Abeles, however, who was born there the following year, claims that Mr. Kohn forfeited his "birthright" by moving away from Leavenworth sixty years ago.



Governor Lehman

GOVERNOR HERBERT H. LEHMAN of New York was re-elected by the huge plurality of 800,000 votes over his Republican opponent, Robert Moses, in the recent elections. He received more than 2,000,000 votes. At the same time, candidates who were known anti-Semites were crushingly defeated. Chief among these was Congressman Louis T. McFadden of Pennsylvania.

There will be at least 11 Jewish members of the House of Representatives in the 74th Congress. New York State's five were all re-elected in the Democratic landslide: Emanuel Celler, Samuel Dickstein, William I. Sirovich, T. A. Peyser, and Sol Bloom. In addition, the following were victorious: H. P. Koppleman and William M. Citron, of Connecticut; Adolph J. Sabath, veteran Congressman from Illinois, who will serve his 15th term; Mrs. Florence P. Kahn, of California, a Republican; I. Bacharach, of New Jersey, another Republican; and Henry Ellenbogen, of Pittsburgh, Democrat.

THE value of proper home training as a preventative of juvenile delinquency is indicated by the fact that there is not one Jewish boy in the Luzerne County Industrial School at Kis-Lyn, Judge B. R. Jones declared in a recent address before the Hebrew Institute at Wilkes-Barre, Pa. Judge Jones is a former pupil of the late Judge S. J. Strauss, a past president of District No. 3.



The PRESIDENT'S PAGE

An Election That Should Not Be Held

PLANS are on foot for an election on April 28, 1935, of delegates to a Congress to be known as a World Jewish Congress, to be held soon thereafter in some European country "to speak in the name of the sixteen million Jews to the nations and the governments of the world and deal with the totality of Jewish questions." The quoted words are from an address of Dr. Nahum Goldmann, chief sponsor of three Geneva Conferences, at which the holding of a World Jewish Congress was decided.

It is my belief, in which the Executive Committee of B'nai B'rith coincides, that the welfare of the Jewish people will be best served by a retraction of the intention to hold such an election and by rescinding the decision to hold a Congress, which cannot by the wildest and widest stretch of imagination assume the proportions of a World Jewish Congress.

Such a Congress as is proposed is fraught with danger. It cannot be of advantage.

If the election of delegates takes place, only a mere fraction of the Jewish people will vote because they as a whole are afraid of a Congress; are out of sympathy with a Congress; will have nothing to do with a Congress, and do not want to be responsible for a Jewish Congress.

If held, such a Congress will be nothing more than a forum for the outburst of pent-up emotions. God only knows the depth and the causes of those emotions. The eye and the ear of anti-Semites the world over will be open, ready and eager to pounce upon every circumstance and word giving support to their charges against the Jew, which in fact and reality have no justification.

The election calls for the choice of delegates in all countries in which the Jews live. The delegations thus

brought together would make up a body of men and women differing in all the things which make up life except in faith and suffering. Such a gathering would be lacking in every qualification essential for deliberate action, and assuming to speak for world Jewry, would be a hurt and not a help to it.

The plight of the Jew differs in every land as do the methods of approach for the alleviation of their hardships. No mistake is greater than that of judging other people by one's self unless it be the mistake of losing sight of national differences, including that of temperament. An avalanche of words spoken in a dozen dialects would not avail one jot or tittle in the relief of a single situation.

Illustrative of the extreme delicacy of such a meeting is the condition attached by some to their assent to the holding of it, that their political status be not referred to in the proceedings.

A Congress is disfavored and will not be participated in by the Board of Deputies, and the Joint Foreign Committee of Great Britain; the Alliance Israelite Universelle of France; the Israelitische Alliance of Austria; the leaders of the World Zionist Organization; the Agudath Israel, largest Jewish organization of East European Jews; the American Jewish Committee, and B'nai B'rith.

In view of the opposition to the holding of a Congress by so many organizations of importance, widely scattered, it is hoped that the summons to hold elections of delegates will be recalled and that in so far as America is concerned, the Joint Council, made up of the American Jewish Committee, the American Jewish Congress, and B'nai B'rith, which has made a good beginning in handling the German Jewish situation, will extend its scope of operations so as to deal with the tribulations of the Jewish people in other countries. American Jewry willingly recognizes the Joint Council as its spokesman. That means very much and is a distinct advance over conditions as they were only a short while ago.

Since the foregoing was set in

type, the *Jewish Daily Bulletin* has published a lengthy report of a sub-Committee of the administrative Committee to the Administrative Committee of the American Jewish Congress, making proposals, to say the least, not easily understood. The tone of the report is irritating, and if the authors had in mind its rejection, they could not have done better. However, B'nai B'rith is for peace and in pursuance of it will go to any length that does not involve sacrifice of the good name, the respect and the welfare of the Jewish people.

Sabbath Observance

I HAVE received a second letter from the World Sabbath Observance League (Bombay Branch) of India.

According to the most reliable available information, India contains a total Jewish population of somewhere between 20,000 and 25,000.

My correspondent informs me that the World Sabbath Observance League is concerning itself with the exemption of Jewish university students from undergoing examinations on the Sabbath. The Jewish students comprise less than ½% of the total student body.

Strange, is it not, how the Jew contends when the odds are frightfully against him and how complacent he is when things come his way?

Here in the United States a shortened work week is going to free Saturday as a working day for enormous numbers. Already very many may do as they wish that day. Little, if anything, has been done by Rabbis to persuade their congregations and the Jewish public that this first opportunity in modern times to give heed to the Sabbath day ought to be eagerly embraced. Hundreds of congregations issue weekly bulletins, in some instances of pretentious proportions, including all sorts of information and announcements, but I have yet to see a single reference to the changed conditions which make for an observance of the Sabbath if there is a wish to do so.

I am trying to awaken interest in a revival of Sabbath observance and I shall persist regardless of discour-

ement and I beg my readers believe there are discouraging signs. For instance, read with me the following from a Rabbi in a medium sized city: "Personally, I will say that in any community of this size and even larger, the shortening of the work week is having just the opposite effect. Where the mills and factories close on Saturday, it seems to throw all the shopping on that day and the merchants will be less willing to be away from their business than they were before. Likewise, the lengthening of the week-end seems to have created the tendency of going away for these two days and is creating a very serious problem for our religious school. Large numbers of children absent themselves with the excuse that the family went out of town over the week-end. If this tendency continues or increases, it will create a difficulty that we will have to face." Really, is the Jew searching for an excuse for not observing the Sabbath? If so, I suggest that he advertise in the want columns of the Jewish press therefor.

By Way of Contrast

A striking contrast with the apathy towards the Jewish Sabbath indicated by the next preceding item, is the announcement of a College of Jewish Studies sponsored by Denver Lodge, B'nai B'rith, and endorsed by all Denver Jewish organizations. On Monday evenings at 7, 8, and 9 o'clock, beginning October 22 and running through to March 18, classes will be held and lectures given in the B'nai B'rith-I. Rude Community Building. The courses are in elementary Hebrew, advanced and conversational Hebrew and Hebrew translation. The diversity of the lecture topics can best be shown by stating them:

"Jewish Perspective—Historical."
"Jewish Perspective—Contemporary."
"The Future of the Jew."
"Bible Study—in Yiddish."
"Internationalism in Science."
"Jewish Migration and the Rise of Modern Capitalism."
"Jewish Literature."
"Philosophy of Zionism."
"Palestine."
"Traditional Jewish Music."
"The Romance of the Jew as seen through characters in American literature."
"The Racial Background of Germany."
"The Book of Psalms."
"Discourses from the Talmud."
"Heredity and Environment."

Denver Lodge is setting an example thoroughly worthy of emulation.
ALFRED M. COHEN.

A Road to a Better World

(Continued from page 88)

Anti-Defamation League has undoubtedly the most extensive experience but its resources are limited. On the other hand a large number of competing or at any rate independent organizations, have sprung up, hundreds of committees, and in addition thousands of intrepid Jewish St. Michaels ready to undertake the slaying of the dragon.

It is assumed that every literary or even every literate Jew, and certainly every Jewish attorney and rabbi is fit to handle the job. The long and short of it is that they are not. Meeting invective with invective, epithet with epithet, may offer a satisfactory release to one's emotions, but is seldom convincing to the bystanding public. Effective and honest counter-propaganda requires a knowledge of history, general and Jewish, of comparative religion, of economics, philosophy, statistics and other sciences, and above all, an understanding of mass psychology. It should be entrusted only to experts of integrity and recognized standing. It is a common task of American Jewry and that complete and effective unity for this task has not yet been established is a serious reflection upon our practical sense.

Certain standardized charges have been made a thousand times over. The crucifixion myth, the blood accusation, the Elders of Zion, the international conspiracy, the gold monopoly, the universal adoption of Communism, the excessive crime record, the excessive insanity record, the arson charge, the bankruptcy charge, the unwillingness to engage in manual labor or in agriculture and dozens of similar charges. Preposterous? Of course! But even Mencken, once the mouthpiece of sophisticated American youth, is not above accepting many of them at their face value. Counter-propaganda must continue.

It is futile, says the pessimist. You can't overcome a prejudice by argument. But if the educational process is sufficiently powerful to mislead people why must it remain futile in overcoming these misleading teachings?

4. Defensive Action

An organism attacked has a right to defend itself. In fact, it is not even the question of an abstract right. It is the natural reaction of a healthy organism, individual or social.

The danger of physical attacks created the self-defense committees in Czarist Russia, the Haganahs in modern Palestine. As yet, these threats have not become very real in our country. Even serious proposals for the limitation of our political and civil rights have as yet been few. Occasionally individual outrages require no more than the application of existing judicial processes and, of course, organized vigilance for discovery of such cases. But as yet (always remembering this qualifying clause) there has been comparatively little occasion for appeal to the police power of the state, the judiciary, or the legislative arm of the government.

It is worthwhile emphasizing this because the tendency to appeal to the policeman, the district attorney, the judge, the governor, the legislator or the friendly party leader undoubtedly exists. It is an easy, entirely too easy, answer to a complicated problem. It gives to the very practical mind the ready satisfaction that something is being done without too much searching analysis of the far reaching results. The legal method must be used only in extreme cases and cautiously, even though, or perhaps because, energetic group pressure on our part may often succeed in achieving the desired executive or legislative action. It may give temporary satisfaction, a temporary sense of victory and power, but not only remain unenforceable and futile but serve as a source of irritation to others and make group relations even more difficult.

5. Direct Action

Under this somewhat too general term certain forms of public expression of sentiment, certain efforts of social and economic pressure, may be grouped. Protest meetings, parades, demonstrations, boycotts are appropriate illustrations. It is these somewhat spectacular methods that have repeatedly split the Jewish community and created even greater bitterness among opposing groups of leaders. They have often resulted in

(Continued on page 98)



The WOMAN'S REVIEW



The Maccabean Spirit of Woman

IN the events that are transpiring in Germany and Austria, we do not find the names of Jewish women mentioned. We gain the impression that all acts of courage, in defense of Jewish interests, are being performed by the men.

I, for one, will not concede the justness of that impression. Knowing the women of those two countries as I do, having seen their ablest representatives at European meetings, I can readily imagine the role that they are playing.

Several months ago I wrote of the spirit displayed by our women in German lands, during the centuries. I recounted instances where many had cast themselves into the flames rather than yield to baptism and conversion. Suppressed by a Nazi regime that reports those who defied it as having been "shot while escaping arrest" and that is putting woman more and more in the background, the women of Germany would have to possess real fortitude to go about doing anything.

Slightly more than 10 per cent of the Jews of Germany have left it since Hitler assumed power.

It requires Maccabean determination to carry on under the conditions prevalent in Germany. And the Jewish women of Germany are revealing that determination.

From Austria comes the word that the various official Jewish groups have decided openly to resist the efforts of the Austrian government to crush them under its treacherous heels. For months they have been given assurances that Austria would never follow Germany in its anti-Jewish program. Jews throughout the world expressed gratitude for the former Hapsburg country.

But the mask has been thrown aside and Austria stands revealed as a government ready to cast more tragedy into the lives of thousands of Jews. The Jews of Austria intend to fight it out in Austria. They will, in the sight of the world, defy that Danubian land to rob them of their rights as citizens and human beings. They are making a stand for civiliza-

tion, more dramatic than any stand in the wars of history. The nations of the world cannot shut their eyes to that struggle.

Jewish women, who have never joined a rifle team, will be in the fighting ranks. We, in the United States, must awaken to our duty and not mutely observe their courage. When we light the candles of the Hanukkah festival, our prayers ought to embrace them. Our eyes should not be directed solely to the women of ancient Palestine who rallied behind their fathers, husbands and brothers two thousand years ago. On this festival, we ought to think primarily of these modern women who are fighting with men who employ no weapons other than those of justice and love—a love for their families and a love for the nobler civilization yet to be gained.

What an astounding chapter these events will form, when it is written in a calmer day! Our women will be Maccabees if we sustain them.

The Martyrdom of the German Mothers

WHEN the first group of German Jewish children recently arrived, many of us were content to view this event as another triumph of American Jewish humanitarianism. The American Jewish Committee, the American Jewish Congress and B'nai B'rith had joined hands in studying the problem and in seeing through the plan to rescue a number of Jewish children from the Nazi inferno.

The environmental influences in Germany today are undoubtedly too crushing for the Jewish child. Exposed to countless humiliations in the schools, on the streets and even in his recreational life, the child could not possibly grow up as a free and healthy soul. Living here, these German Jewish children can view events from afar, and intensify their dedication to the struggle for the rights of man. They may, under altered conditions, return to Germany and rise to lofty achievement for the betterment of that country.

Modestly, in the background of all these developments, stand the mothers of these children, who have con-

sented to part from them, so that their young might breathe an air of freedom. Here is a new version of woman's martyrdom.

Women and a Jewish World Organization

FOR quite a number of years, even before the men, the Jewish women had given serious attention to the establishment of a World Organization. The first effort came in 1914 with a meeting in Rome, at which Miss Sadie American was one of the leading personalities. The links that were bound together then, fell rapidly apart, under the stress and strain of the World War.

The next effort came through the leadership of Mrs. Rebekah Kohut and Mrs. Nathaniel E. Harris in 1923 at Vienna, where Jewish women, for the first time since the end of the war, disregarded their alignments in that struggle and met to discuss chiefly the problem of the war refugees.

The most ambitious effort was attempted in 1929, at Hamburg, for which a proposed constitution was drafted by the writer, providing for a closer relationship among the Jewish women of all countries. It was decided to call it the World Organization of Jewish Women, with Mrs. Kohut as its president.

The one point on which insistence was placed, in the above-mentioned constitution, was that no affiliated organization was bound by any decision made at the meetings of the World Organization of Jewish Women. It lent no comfort to those who watched for signs of a centralized world-encompassing body of Jewish women, controlling their policies in every country.

The Jewish women were ready to meet together, to advise one another and to learn from one another. But they guarded the right of autonomy, the right to be themselves in their several lands. The Jewish women here and elsewhere will undoubtedly view the plan for a World Jewish Congress in the light of their experiences since 1914.

ESTELLE M. STERNBERGER.



WHAT'S happening in today's news is of deep personal concern to B'nai B'rith members.

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A Road to a Better World

(Continued from page 95)

violent rebellion of masses against leadership unless the latter saw the practical wisdom of retaining its position of leadership by meekly following the followers. Yet occasions may present themselves when such public demonstrations are not only inevitable but necessary and useful, for suppression of mass expression of indignation against the persecutor and of sympathy for the persecuted may present dangers of its own. A storm may be necessary to clear the air, yet these are never methods that can be advocated in a wise effort to establish normal and healthy group relations.

6. Education

Prejudice, intolerance and bigotry are social facts. They present nothing novel or striking. They have existed in all historic eras. It is not too difficult to explain them. It is much more difficult to do away with them. In fact, they may be described as natural attitudes, at least in so far as they spring up naturally and spontaneously, while tolerance, good will, and a sense of justice between man and man in a sense are artificial because they are—in so far as they exist—but comparatively recent products of civilization. They are in a very general way products of the educational process.

It is true that the recrudescence of anti-Semitism (and all other forms of extreme nationalism for that matter) throughout the world during the last twenty years has apparently justified the deep sense of disillusionment in the efficacy of the educational method. Education has obviously failed us today. What reliance can we put in its ability to save us tomorrow?

Perhaps the answer to this legitimate query is that real education has never been tried. Mere schooling must not be mistaken for education of the adult mind, if adult education is to be conceived in the words of Dr. Kotinsky—"as an essential component of any effort toward a more desirable social order."

Now there is a great deal of lip service rendered to the necessity of education as a method of solving the Jewish problem in this country, and some efforts in that direction are being made, but the weakness and futility of these efforts, individually and collectively, is pathetic.

An occasional pamphlet, sometimes published largely for the purpose of establishing the claim of this or that organization to doing something, or perhaps published under non-Jewish auspices with the naive hesitation to admit the Jewish sources, a few lectures by rabbis, politicians, Jewish and non-Jewish, and pathetic grabbing of every kind word said of Jews by prominent non-Jews—these are all methods adapted to advertising some ware but not to changing the current thinking and feeling of a great people. In this task of education and re-education, one must admit that the methods of the National Conference of Jews and Christians, sometimes so superciliously referred to among us, are much more dignified, much more direct and, one may hope, more efficient.

It is in contemplating the magnitude and importance of this task that the failure of achieving complete unity of effort among Jewish leadership is most obvious and most distressing. No resources are too large to be devoted to this purpose. No brain trust need be too proud to devote itself to it. There is need in that brain trust of Jewish and Gentile brains alike. Its task is much more complicated than the mere effort at counter-propaganda spoken of earlier. It is not merely to clear up the historic details of the distorted story of crucifixion, not merely to deny the idiotic charges of the blood accusation or the "world conspiracy." It must create entirely new attitudes of man to man, of group to group. It cannot limit itself to apologizing for Jewish cultural traits or explaining them away. It must not teach mere condescending tolerance. It must give to the majority an understanding and appreciation of cultural values contributed by minority groups no matter how small. It must boldly disclose the reactionary character of every dictatorial effort at domination of one culture over another.

7. Self Analysis

But in the meantime life must go on, Jewish life within a Gentile environment. There have been times and situations in history when Jewish life could not go on in a certain environment. We are witnessing such a situation in one of the supposedly great cultural nations of today. I believe it would be silly to allow the spirit of panic and hysteria so to get the better of us as to

visualize a similar situation in this country, at least in the near future. But what we are witnessing today in the United States is a process of regression, a tendency for conditions of Jewish life to become more difficult on the spiritual as well as the material and economic level. How long this process of regression will go on, how far it may carry us before recovery sets in, nobody can prophesy with any sense of surety, but obviously a short time problem exists which cannot be entirely and satisfactorily met by reference to the long time process of mass re-education of which we have spoken.

Jewish life in America must go on, will go on. It is possible for Jewish life to go on in an atmosphere of misunderstanding, enmity and even persecution. Many of us have lived that kind of life in other countries. The younger among us have heard of that life from their parents or read of it in strange books. Shall we passively stand by and perhaps witness such conditions arising in our remaining years and for the life of our children?

Isn't there something that can and must be done in our own midst? Are our own attitudes in no need of modification at all? Is our position in American life altogether normal? Are we sure there is nothing in that position to add fuel to the fire or perhaps play the part of a spoon of tar in a barrel of honey? There was formerly a rather smug sentiment of pride bordering on boastfulness as the amazing economic growth of a recent immigrant group was reviewed. There were the distinguished individual fortunes and distinguished philanthropists. There were the higher wages of Jewish labor, higher standards of Jewish philanthropy, smaller rates of dependency, greater costs of the average house of worship, higher salaries of our clergy and perhaps even of our social workers. And then gradually there crept in the opposite, an undercurrent of a grievance as economic discrimination began to threaten the further extension of our opportunities in certain lines of business and professions and perhaps even of labor. For three or four decades the economic growth of American Jewry could well be described by a brief formula, outward and upward. The depression has placed very definite limitations upon this formula but further limitations have arisen and are threatening to grow stronger because of group attitudes which we

describe as economic discrimination. It is a serious problem and a serious grievance. It is quite contrary to the American constitutional guarantees of equality, irrespective of race and creed. It is contrary to the great American tradition that every person is entitled to the greatest measure of personal success which he can achieve through his ability, perseverance and opportunity may reach.

But the sentiment exists, and what more, given present group attitudes, it is inevitable. If we as members of a group insist upon retaining our existence as a group—and apparently we do—we cannot in the same breath also deny our group responsibilities and insist upon being treated as individuals upon our individual merits only.

If we continue successfully in our climb to the upper ten rungs of the economic ladder, the upper 10% of income and occupational distribution, if we continue to grow into primarily a middle class group, manufacturers, shop keepers, brokers, doctors, lawyers, etc., we will have to pay the price in the kind of attitude which millions of hard working wage workers and farmers suffering from unemployment, or low prices, or high prices, must necessarily arise against the more successful. Briefly stated, the generalization may be ventured that if American Jewry can furnish evidence of its willingness to do its share of real work in factory, mill, farm and perhaps even mine, and not become definitely and exclusively a middle class element, as, for instance, German Jewry was, it will make the task of reconditioning group attitudes much easier.

Judicial System of Palestine

(Continued from page 86)

more properly, their right to hear complaints and decide and determine controversies, extends to matters involving contracts, sales, negotiable instruments, commercial agreements, disputes, and contests of similar nature. These courts are bound by no law or precedent. They apply principles of law, equity, or common sense, as the occasion requires. The popularity of these Peace Courts is a powerful factor in their growth and development; so much so that they are highly respected, and through their sound reasoning and decisions a distinctive Jewish jurisprudence is evolving from these courts.

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Qualifications of Judges

THERE are two kinds of judges in the Palestinian courts: British and Palestinian. Every court, other than a Magistrate Court, must be presided over by a British judge. The qualifications for a British judge are: He must be a British subject, duly admitted to practice as a barrister-at-law or as an advocate in any part of His Majesty's Dominion, or in any territory under His Majesty's protection, or in any territory in respect of which His Majesty has accepted a Mandate from the League of Nations; and who is in any case of not less than three years' standing as barrister-at-law or advocate.

The qualifications for a Palestinian judge are: He must have held office in Palestine as Magistrate or Public Prosecutor or Inspector of the Courts for not less than three years; or have been an advocate of Palestine of not less than three years' standing.

Land Courts

IN controversies involving land or title to land, special land courts were established in the various judicial districts. From the decision of these land courts, an appeal lies to the Court of Appeals.

Prerequisites of Admission to the Bar

MEN and women (not Arab women), 25 years of age may be admitted as advocates. The applicant must show that he or she is a graduate of the gymnasium (one year college equivalent) and has successfully completed four years of evening study in a law school, in which the applicant attended lectures for that period. The lectures are given in three languages. Upon graduation from the law school, one is admitted to practice provided he has served a clerkship of three years, which clerkship may be served at any time. Members of the Bar of foreign countries are required to serve a clerkship for a term of two years prior to taking the Bar Examinations, and when such foreign student successfully passes the Examination, he must pay a license fee of fifty pounds, plus a 25 pound fee for the privilege of taking the Bar Examination. Native law students applying for admission to the Bar Examinations are required to pay an examination fee of 25 pounds. The requirements for admission are very strict; so much so, that one, Judge Malkiel Mani, after serving as a judge

for 25 years, both in the courts of Palestine and in the Turkish Courts prior to the Mandate, had to be sworn in as an advocate after his judicial term ended.

Lawyers in the District Courts, and in the Court of Appeals must wear gowns and Piccadilly collars. Barristers (those practitioners who are admitted as barristers-at-law in the Courts of England) must in addition wear wigs while in court.

Rebuilding Broken Lives

(Continued from page 84)

preparation of all kinds of dairy products. The boys who wish to be trained as farmers are instructed by an expert Dutch agriculturist. In addition to manual and machine work, they learn to raise cattle and small livestock and to handle horses.

The soil, which three years ago was under water, is still full of shells, and gives the laborer many problems not found in any other country.

The gardening department offers two years of training in all phases of gardening, specializing in the growing of early vegetables and flowers. The building work is supervised by an expert architect who, with several building mechanics, teaches the young men to work as bricklayers and to acquire some knowledge of carpentry and plumbing. A master carpenter directs the construction of the necessary furniture, while an experienced worker teaches the intricacies of plumbing, electricity and heating, necessary on a construction job. In the classroom, in addition to theoretical studies in the activities already mentioned, the young people are given lessons in Hebrew, English, or Spanish. The director of the village is a German physician who had been director of a large Jewish orphanage in the neighborhood of Berlin—an institution long since taken over by the Nazis for their own purposes.

The young inhabitants of this refugee village, who are now learning to be farmers, gardeners, and manual laborers, come from all classes of the Jewish community, but the majority were formerly students, sales-people, or white collar workers. The funds necessary for the construction and maintenance of the village have been contributed by wealthy Dutch Jews and the Dutch-American Relief Fund. In addition, the young workers them-

elves must pay approximately twenty dollars each per month.

What is the future awaiting them? Many of them hope to settle permanently in Palestine after their period of training; others are not sure where they want to go. All are uncertain of their eventual destination. But no matter where they go, the training they are now receiving will aid them immeasurably.

Arnold Zweig Goes Home

(Continued from page 87)

months ago, Zweig migrated to Palestine to settle there permanently.

And so, like his principal character, de Vriendt, Arnold Zweig has gone home. Here he will continue his work as a novelist, refusing to bow to the overwhelming obstacles which Fate has placed across his path. For not even blindness can stem in the enormous vitality and enthusiasm that have always been the traits of Zweig the artist. It may crush his spirit, it may split his spine, it may smother his former glowing optimism. But it can never succeed in killing Zweig's enormous will-to-create.

The fact that Zweig should have

settled permanently in Palestine is of first significance to Zweig the artist. *De Vriendt Goes Home* is merely a suggestion of the remarkable material that Palestine holds for the novelist capable of scratching its surface. Now that Zweig is in its midst, sensitive to everything about him, alert to its heart-beat, he should succeed in producing other novels which will clarify present-day Palestine to the outside world and reveal its soul. We can expect other novels from his pen with the quiet wisdom and the mature human understanding of *De Vriendt Goes Home* but also with added insight and penetration so far as modern Palestine is concerned. Zweig should ultimately succeed in writing, once and for all, the saga of the modern Palestinian—the story of the struggle of the modern Jew to assert himself in the land where his race was born.

But of equal significance is this Palestinian migration for Zweig the man. An exile from Germany, a stranger in France he felt that he could, perhaps, blend best in the homeland of his forefathers. What is of greatest importance, after all, is the fact that now Arnold Zweig is no longer an exile and stranger; he is no longer a man without a home;

he is no longer in an environment that cannot understand him. He is at home. And this should be of ineffable consolation in those terrible hours when the last gleam of light is forever smothered and darkness envelops him completely.

A Poet Who Sells Jewelry

(Continued from page 89)

English subject, Edward Good, rises out of his little earthly body with his Jewish soul and reveals the curios and their stories.

One might say that Cameo Corner itself is set in order but for the Queen's arrival. Otherwise, Cameo Corner is a tiny shop where Moysheh Oyved, poet, philosopher, mystic, reigns. In the midst of a busy day, an inspiration seizes him. His high

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THE INSTRUMENT OF THE IMMORTALS

thinker's forehead wrinkles, his poet's eyes twinkle, as he retires into a corner of the shop to record the precious thought before it vanishes, while a clerk carries on.

Cameo Corner is a mecca for royalty and beggars, millionaires and distinguished emigres, *Luftmenschen*, buyers or sellers, all seekers of beauty or breakers of chains of life's priceless trinkets. Famous characters and world personalities stalk in and out of the printed pages of his two-volume autobiography, "Visions and Jewels", and "Gems and Life", which has recently been transcribed into Braille for blind readers. He is also the author of "Out of Chaos", "Songs of Life", and "The Book of Affinity".

All his writing emanates from a striking literary gift. It is not the writing of the accomplished literateur, but simple honest writing, with almost a childlike quality and a human throb or a chuckle to hold it in place. In these writings, he reveals himself intimately with a charm and naivete. His words have a curiously individual quality. They have a psalm-like resonance; at moments it is as if he were a weeping cauldron of hot tears imploring the Lord on behalf of erring mankind for peace. His "bleeding books" he calls them, "which had torn and peeled themselves off the mechanical tree of up-to-date creativeness."

From his first slim little book, called "Out of Chaos", translated from the Yiddish and published in 1918, there is always the same prophetic quality and psalm-like style. "GOD! Great and mighty God of our Fathers! Strengthen and uplift me, give me power and courage to speak the truth, to point out the right way, to show the path to life" . . . "Fuse my broken spirit in the furnace of Thy glory and cool it in the stream of eternity" . . . "When you shall have laid in your lands the foundations of life, beauty, and justice you will find fresh springs of satisfaction and joy" . . . "And when thou seest the black sky glow red, fear not, have no dread of a sudden death, because sunset in the West is sunrise in the East".

His latest volume, "The Book of Affinity", was recently published in London. As the title implies, the book contains a message on love. This, however, is not just love, but supposedly something nobler, higher, more exhilarating, as the author himself aims to indicate, "an inspired

and vital message on love that sensitive souls, philosophers, poets, and sincere preachers have ached to give to the world, but which either timidity or the numbing influence of accepted vulgarity and grossness of living have left inarticulate". This sort of love seeks the harmonies and spiritual unity of body and soul through the love of man and woman. Here Israel becomes a peace medium; a symbol destined to dissolve barriers of hatred.

The book itself, written partly in blank verse and partly in poetic prose, is highly imaginative. It is figurative in the extreme, rich in mysticism and allegorical parallels, such as only a Chassid could conceive. A rare book for the book lover and the collector, it is issued in a limited edition of only 525 numbered copies, with eight full page drawings reproduced by Jacob Epstein.

These are but glimpses of Moysheh Oyved, the writer known to friends scattered over the earth. One can well understand the poet and the merchant either hampering or complementing the other personality which makes up the complex whole of Queen Mary's English jeweler, Edward Good, or, the Jewish writer and spokesman of peace, Moysheh Oyved. *Soldier of Peace* he would feign be called. Self-appointed spokesman of Israel, battling anti-Semitism with his pen. The discoverer, the disseminator of beautiful things says that most of his choice findings, after the Queen has made her selection, go to America, to collectors and friends while he rejoices in the fact that there is no quota on art.

There is, thus, always an internal conflict between Moysheh Oyved, the man, and the contrasted role of merchant, Edward Good. He is forever tormented by the poet and the artist within himself. Patron of arts, connoisseur of rare jewels, a dispenser of beautiful objects to every corner of the world, and linked with these objects in the hearts of man. He revels in the fact that "from every class, religion, ideal, period, and point of the compass, there is a friend who sits in a warm little corner of my heart, my heart of ten thousand warm little corners," and those who know the man will vouch for the elastic quality of this heart.

And so in his picturesque little shop in London Town, known as Cameo Corner, a human cameo himself, in a rare setting, in a setting of romantic antiques and priceless jew-

els, framed by curios, the man reigns. He sells, he buys, but above all, he dreams, and he dreams of Jewish art museums and the power of art to destroy anti-Semitism. The Ben Uri is a Jewish Art Society in London of which he is a director. They have a small but beautiful art collection housed in a building in Whitechapel, the Ghetto of London. To this project he has devoted himself for years as he quaintly puts it, "as far as my strength and weakness permit."

Thus Edward Good uses his jewelry-earned money to support and encourage and spread the message of Jewish culture through art and literature for the furtherance of a Jewish National Home. For, in addition to everything that Moysheh Oyved plus Edward Good is, he is an ardent Zionist, a Zionist consistently, fervently hoping and actively aiding for the redemption of the Home Land. This ideology Moysheh Oyved, the Hebrew Servant, pursues when the Englishman, Edward Good, is off duty from Cameo Corner. Like a consecrated zealot he becomes "God's inspired Secretary" washing his written words with the salt tears of the world to cleanse the woes of man and to rivet their hearts in love.

Alfred M. Cohen Campaign

(Continued from page 91)

two competing divisions in the drive, while Edwin J. Schanfarber is National Campaign Chairman. Is there any need to worry about the campaign in Columbus? No! Plans are already on foot for a monster initiation there. Justin Sillman will help see to that. Moreover, there is a new Women's Auxiliary working, each woman to "get her man!" The slogan is "Every Member of the Auxiliary Get at Least One New Member for B'nai B'rith!" Heaven help any auxiliary member's husband or brother who does not join Columbus Lodge!

Extend Campaign in Cleveland

SO successful has Cleveland Lodge been in its drive so far that the deadline has been extended. More than 400 new members have been signed up already—and this after a really intensive campaign last spring! But the boys feel that while they are at it they may as well do it right. That's the proper spirit. It has certainly been infused into Brother M. J. Nathanson, for he has already turned in 22 applications and assures us that he will get at least another 15 before the drive is ended.

Ebn Ezra Initiates 200

AN "Alfred M. Cohen Class" of 200 candidates was initiated into Ebn Ezra Lodge No. 47, St. Louis. A banquet followed the inspiring ceremony. Louis J. Borinstein, of Indianapolis, National Chairman of Wider Scope, was principal speaker of the evening.

Max Soffer, president-elect and Ebn Ezra's fine membership chairman, paid tribute to his committee. Special honors were accorded Ruby Liebert, who signed up 94 members since June, and to Dan Rodenberg and Sam Barney, who brought in 50 each.

In Chicago the campaign goes on. More than 500 team workers are busy working toward the goal of 10,000 new members for the seven lodges of America's second largest city. Each lodge has an auxiliary, and the women are once more proving their loyalty by aiding actively in the membership campaign. In many cases they are sponsoring social

affairs to help new members and their families get better acquainted with old ones. And the B'nai B'rith Hillel Foundation at Northwestern University is doing its bit by assigning members of its speakers' bureau to various lodge programs.

Boston's Campaign Succeeds

AND in Boston, Amos Lodge has already initiated a large class in honor of President Cohen. The ceremonies were attended by the president of District No. 1, Horace R. Cohen of Montreal, as well as delegations from 15 lodges in Massachusetts, New Hampshire, Eastern Connecticut, and Rhode Island. Special initiatory exercises were conducted by the New Hampshire Auxiliary, which has won nation-wide fame, and a choral program was rendered by 30 men and women of Woonsocket.

A model initiation featured a recent meeting of Dallas (Tex.) Lodge, at which Rabbi Emil Leipziger, president of District No. 7, delivered a powerful address.

Returning to the subject of record-breaking, Pisgah Lodge of Detroit confidently looks forward to such an

(Continued on page 110)

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THE PRINTED PAGE

A COMPREHENSIVE WORK

Judaism in a Changing Civilization, by Samuel Dinin (Columbia University Press).

"THERE are four million Jews in the United States," remarks the author in his Preface. "These Jews want to continue to live as Jews in this country; to perpetuate and to develop their traditions and culture . . . This book is an attempt to explain coherently the current theories of Jewish survival and their implications for Jewish education . . . in the light of the demands of a democracy, a modern changing civilization."

For Dr. Dinin finds that the problem of the Jew today and his survival as a religious and cultural entity in a post-war world of flux and change is not at all the problem faced by him in the more or less static and liberal pre-war period, and certainly is totally different from the comparatively simple prob-

lem faced by him in the pre-Emancipation and pre-Industrial Revolution age, in which religious beliefs played a predominant role in the life of man. "The Jewish people survived until the modern period because of its peculiar way of life—if you will, its religion . . . which carried with it a uniformity of beliefs and practices."

But this happy simplicity and faith has gone the way of all idyllic simplicity and faith in the age of rationalism, humanitarianism and toleration in which the Jews received their political enfranchisement in most European countries, and the few vestiges of them that were still left after these onslaughts have been all but exterminated by those modern giants of industrialism, the rise of the proletarian class, etc. These are the problems which the author is making an earnest, calm, and dispassionate attempt to analyze.

The book is divided into seven chapters and an introduction, in which the five dominant theories of Jewish survival, representing all the various groups and schools within Jewry from the hide-bound Orthodox religious theory down to the very extreme Jewish-Communist group, are succinctly presented to the reader. His solution is to impart to our young "a national culture and civilization. What Jewish education must do is to make the child at home in, and give him the powers to live creatively in, a complete Jewish civilization" in consonance with the spirit of the times and their demands on the modern man in "a just economic and social order."

HAROLD BERMAN.

A MINIATURE ENCYCLOPEDIA

The Jews, by Norman Bentwich (Bodley Head, London) 2s 6d.

NORMAN BENTWICH, former attorney general of Palestine, and

now occupant of the Chair of International Relations at the Hebrew University, has written a miniature encyclopedia. Unlike an encyclopedia, however, the information in this book is related and integrated, and unlike an encyclopedia, its 146 pages naturally contain far from exhaustive information on the subjects dealt with. In fact, Mr. Bentwich covers so many that one grows a little dizzy.

The book is nevertheless an excellent one for the layman, both Jewish and Gentile. It presents in popular language the chief trials and tribulations of the Jewish people of the past two thousand years, their migratory movements, their present statistical status, the effect of anti-Semitism upon them, their vast and far-reaching contributions in all fields, and the present Zionist situation. Especially interesting and valuable is the author's explanation and description of the following six groups into which he divides modern Jewry: the Rabbinical Orthodox, the Chassidim, the Liberals, the Socialists, the Communists, and the Zionists.

"The Jews" is a compendium of information that should be in the home of every person who wants to know the chief facts about our people without wading through millions of words. Mr. Bentwich realizes how sketchy is the nature of his book, and appends a short bibliography for those who wish to fill in the outlines.

EDWARD E. GRUSD.

HISTORICAL APPROACH TO SCRIPTURES

The Literature of the Old Testament, by Julius A. Bewer, revised edition (Columbia University Press) \$3.

PROFESSOR BEWER of the Union Theological Seminary has here largely revised his excellent work for the fifth edition. This popularity, rare for books of the type, is highly deserved.

The author considers the Jewish Bible from the most advanced historical point of view, though he does not intrude the large amount of guess work which characterizes a few scholars in this field. He constantly



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refers to the Hebrew text, but his many quotations are all from English versions of the Scriptures. In other words, the book is meant for ministers, teachers, and others who do not care to become original scholars in the Old Testament themselves. This makes the book much easier for the layman to read.

Professor Bewer takes the historical order rather than that of the present canon, and reviews the material by historic periods.

LEE J. LEVINGER.

PARTING THE CURTAINS

How It Happened, by Dr. Adalbert G. Bettman (F. A. David Co., Phila.) \$2.50.

THE classic treatises on diet by Dr. Moses Ben Maimon and that on fever by Dr. Isaac Disreali and the medical findings of Drs. Freud, Adler and Bergson find their lighter supplement in Dr. Bettman's book of prose poems of the curious warp and woof of society that parades in a serio-comic manner across the physician's threshold. Poignantly and realistically written in a manner not unreminiscent of Edgar Lee Masters, we find for instance the singular case of Maggie Yarrell who in a moment of weakness signed a testimonial for a cure-all, only to be embarrassed by the recurrence of her malady shortly after. The whole book is a delightful presentation of the medico's viewpoint of "how it happened"—those daily dramas enacted in his sanctum. The author is a member of Portland (Ore.) Lodge of B'nai B'rith.

SAMUEL M. SUWOL.

MAKING STUDY EASY

Bible Tales for Very Young Children, by Lenore Cohen. (U.A.H.C.).

When the Jewish People Was Young, by Mordecai I. Soloff (U.A.H.C.).

IN publishing these two books, the Department of Synagogue and School Extension of the Union of American Hebrew Congregations has performed a real service both to pupils of Jewish schools and their teachers. The books present early Jewish history and the Bible in terms that will interest young children and encourage further study.

Mr. Soloff's book is especially valuable, since it can be used for children in so many of the intermediate

grades; Miss Cohen's volume is for the very young only. Both books start with Abraham, but the latter's ends with Moses, while Mr. Soloff's work takes the reader to the Babylonian Exile. Miss Cohen has succeeded in expressing the well-worn Bible tales in a clear but sprightly medium that should fascinate the youngsters of the lower grades. The stories are presented in great detail, on the correct theory that little children are more interested in that kind of treatment than in condensed and concise accounts, which often confuse them. Mr. Soloff's book which, it seems to us, could be used by children as young as ten and as old as fifteen or sixteen, has written a dignified account of Israel's early history which, together with the very short bibliography and test questions, covers that field thoroughly for children.

EDWARD E. GRUSD.

A CATHOLIC CHAMPION

The Jew Today, by Sidney Dark (Ivor Nicholas & Watson, London) 211 pages 8s 6d.

WHAT makes Mr. Dark's monograph more significant than it otherwise would be is his avowed status as a good Catholic. "I am one of those persons," he confesses, in addition, "who believe in the existence of the devil." Obviously, then, from such a gentleman, it is kindness of heart that we shall look for rather than keenness of intellect; what is more, it is just such kindness and tolerance as Mr. Dark's that are far more needed in the topsy-turvy world of today than all the laboratory formulas in creation. Not that one spurns knowledge; far from it. Not that one underestimates, as perhaps Mr. Dark does, the vast influence of economics upon the thoughts and the actions of men.

Mr. Dark divides humanity into the flamboyant and the drab; it is the drab that has conquered today. In all revolutions he sees the struggle between these principles for domination. In the rallying of youth to the Fascist banners he beholds yet another evidence of the appeal of the flamboyant in a cause that, at bottom, is essentially drab. Quoting Christopher Dawson with approval, he finds that the Jew is the "bourgeois par excellence." But—and Mr. Dark's "but" involves the pathos, the paradox, and the tragedy of the Jew—"he has always been a

(Continued on page 110)



KREML extends Holiday Greetings

to the readers of B'nai Brith
and their families

NOW recognized as the quick method of stopping dandruff and falling hair, Kreml is rapidly becoming America's outstanding hair tonic.

It tones the scalp—normalizes excess oiliness and dryness—keeps scalp and hair in a healthy condition—and restores life and luster to dull, dry hair—keeps it soft, shining and alive.

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NEWS OF THE LODGES



LOUIS J. BORINSTEIN, National Chairman of the Wider Scope Commission, was guest speaker at the initiation of a large "Alfred M. Cohen Class" into Ebn Ezra Lodge No. 47, St. Louis. The initiation ceremonies were followed by a banquet.

Sol Labow, of Monessen, Pa., Wins Letter-Writing Prize in National Membership Campaign Contest

ALAD in his early twenties has won the \$25 prize offered by the National Campaign Committee for writing the best letter to a prospective B'nai B'rith member. He is Brother Sol Labow, secretary of Monongahela Valley Lodge No. 776, Monessen, Pa.

Brother Labow is living proof of the value of Aleph Zadik Aleph. He was a member of the Junior Order for the full five years permitted, and played a very prominent part in it. His prize winning letter follows (it is not copyrighted and any lodge may use it):

Dear Mr. _____

If you were to ask me why you should become a member of the B'nai B'rith or resume your membership in this International Brotherhood, I could tell you of its countless years of service to mankind and Jewry, I could take you to the far ends of the earth to show you how much GOOD your B'nai B'rith connections are doing for others.

And I could take you to Chicago, to the Anti-Defamation League offices, and show you how much GOOD your B'nai B'rith connections are doing for your own economic security in America. I could take you to a number of great college centers and show you the revival of Jewish interest and faith on the part of the younger Jewry of America. I might even find your own son and daughter in one of those Hillel Foundations.

I would fly with you to Mexico to talk to the B'nai B'rith representative there who is daily rendering service to Jewish people. I would point out on a map of the United States and Canada some 200 towns and cities where Junior B'nai B'rith Chapters are functioning with a program that is replete with Jewish life, ideals and thoughts.

I would want you to visit with me the National Jewish Hospital for Consumptives, the Leo N. Levi Memorial Hospital at Hot Springs, Arkansas, and the many homes for children scattered over the United States.

I would show you the records of how B'nai B'rith supplied the means for affording opportunity to thousands of children after the World War. I would take you to Quarantine Island, New York, and watch the first convoy of 20 German children enter the United States as the guests of the families of B'nai B'rith.

After I showed you all of these things, I wonder if it wouldn't challenge you to join the representative Jewish citizens of your community in furthering and maintaining this vast and yet comprehensive objective program.

I would wonder if you, too, being a Jew, alike as your neighbor in Jewish interests, were aware of your great opportunity, would become truly active in your desire to increase the capacity for good of this organization. Fraternally yours,

Baron De Hirsch Lodge Has Active Season

WHOEVER coined the phrase "there's gold in them thar hills" must have had in mind Baron de Hirsch Lodge No. 420, Butte, Mont. The lodge has had a most active season, with record attendances at every meeting.

Recently a large class of candidates was initiated, but Brother Jack A. Israel, secretary, informs us that there will be even larger classes in the near future. The lodge has varied its programs with smokers, dances, forums, and open meetings with entertainment provided by local talent.

Anti-Defamation Work Is Explained in Kansas

BOTH Jews and Christians are jointly responsible for the fight against anti-Semitism, Sigmund Livingston, Chairman of the B'nai B'rith Anti-Defamation Commission, told more than 600 members of Kansas B'nai B'rith Lodges, Women's Auxiliaries, and A. Z. A. chapters at the recent annual convention of the Kansas B'nai B'rith State Association, held in Kansas City, Kansas. Delegates were present from Wichita, Topeka, Leavenworth, Southwest, and Kansas City Lodges.

Emmanuel Gerstenfield, Wichita, was elected to succeed Dr. J. H. Rabin, Kansas City, as president.

"There is no way to measure how much we have accomplished," declared Brother Livingston, referring to the Anti-Defamation League. "We are missionaries in the great field of humanity, dealing with the mind. Right now, there are 47 organizations propagating libel for the purpose of creating prejudice against the Jew in America. Some of the ringleaders are in the work to make money. They can be bought. That we will not do. We will not pay one cent for tribute, but can use the money you can raise for the proper enlightenment of public opinion."

Rehoboth Lodge Observes Armistice Day in N. Y.

A SPLENDID Armistice Day celebration was arranged in New York City by Rehoboth Lodge No. 38, at Vasa Castle Hall. Aaron I. Schwartz, president, delivered the address of welcome, and Lieut. Colonel Samuel Adams Cohen, chairman of the committee for the event, gave the introductory talk. Judge Albert Cohn was presiding officer.

The two principal addresses were delivered by Hon. Lazarus Joseph and Colonel Maurice Simmons, who spoke, respectively, on "B'nai B'rith's Mission on Armistice Day 1934" and "Our Country in War and in Peace". Rev. H. Brodwin, Cantor of the Rehoboth Degree Team, sang "El Molei Rachamim," and the assembly closed the meeting with the "Hatikvah". A large audience was present.

Auxiliary News

THE Auxiliary members played an important part in the recent New England States' Conference at Sharon, Mass. Mrs. Lilyan Nathan, president of the Council of Women's Auxiliaries of District No. 1, was present both days.

THE outstanding event of the season for Pine Tree Auxiliary No. 1, Bangor, Me., was its generous contribution to the Hebrew School of its city.

MANHATTAN-WASHINGTON AUXILIARY is planning a theatre party, the proceeds of which will be donated to the B'nai B'rith Home foraged at Yonkers. New York Auxiliary No. 22 is working now on an fair which will feature bridge, a dance and a midnight supper, to be held December 15. Proceeds will be contributed to the Home. Mrs. Alice Valencia is chairman of the committee in charge.

REHOBOTH AUXILIARY of New York aided the men's lodge in making the Armistice Day Celebration at Vasa Castle Hall a big success.

MRS. MILDRED OLMSTEAD spoke on the European situation and her own experiences in Germany before a recent meeting of the Philadelphia Women's Auxiliary. A large class of women was initiated into the group. Announcement was made that the last rumage sale was a great success, and that a Carnival Night could be held December 12.

MRS. VIOLA WEISS, a member of the Detroit Women's Auxiliary, has donated a complete library to the B'nai B'rith Hillel Foundation at the University of Michigan in memory of her late husband, Dr. Louis Weiss.

THE Women's Auxiliaries in Chicago are having a busy time these days. They are holding their annual fund-raising affairs in behalf of their various projects, and in addition are organizing junior girls' auxiliaries.

RAMAH AUXILIARY, Chicago, is re-furnishing the headquarters of the B'nai B'rith Hillel Foundation at the University of Illinois in memory

of Ramah's past president and organizer, the late Mrs. Ethel Wagner. According to Mrs. Louis T. Herzon, president of Ramah Auxiliary, considerable furnishings have already been sent and more will follow.

The new Detroit Auxiliary is doing similar work for the Hillel Foundation at the University of Michigan.

Eastern A. Z. A. Plans Swanky Convention

HOUSE parties, a banquet, Monte Carlo, a formal ball, a masquerade ball, debating, oratory, and basketball contests are promised those who attend the sixth annual convention and tournament of A. Z. A.'s Far Eastern District No. 1, including Eastern Canada, New York, and New England. The convention will be held in Lawrence, Mass., on December 29, 30, and 31.

WHEN President Franklin D. Roosevelt dedicated the Veterans Hospital in Roanoke, Va., recently, Brother Maurice Goldblatt, vice president of Israel Friedlander Lodge No. 877 and Rabbi of Temple Emanuel, had the honor of being chosen to deliver the prayer opening the ceremonies. He offered such a splendid and inspiring prayer that his lodge at its next meeting passed a resolution of thanks.

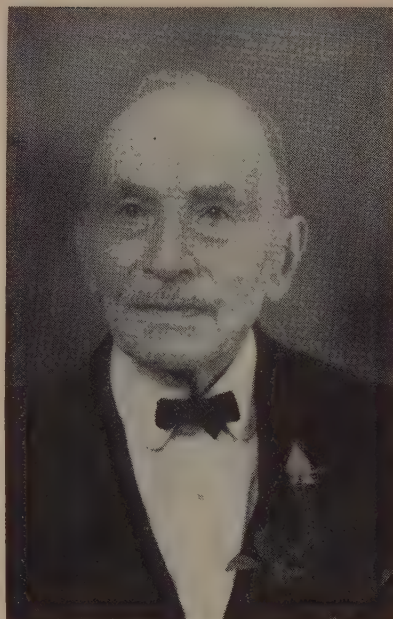
Arthur Green Elected Deputy Solicitor

BROTHER ARTHUR GREEN, of Marble City Lodge No. 843, Bessemer, Ala., will take office as Deputy Solicitor of the Bessemer Division of the Circuit Court of Jefferson County for a four-year term beginning January 1.

He did not want to run for this post, but was prevailed upon to do so by a dozen of the most prominent Protestant women of his community, who obtained 500 names to a petition for him. There are very few Jewish families in Bessemer; Brother Green was elected by a large majority.

Born in New York City in 1895, Brother Green attended the public schools of Bessemer and the University of Alabama, and was appointed Assistant Solicitor in 1919, an office he has held continuously ever since. During the war he enlisted as a private and was commissioned a second lieutenant.

Hail David Gensburger On 90th Birthday



David Gensburger

BROTHER DAVID GENSBURGER, grand old man of Sam Schloss Lodge No. 35, Memphis, Tenn., has celebrated his 90th birthday. He joined Sam Schloss Lodge 68 years ago, and is its oldest member. He is likewise the oldest member of his congregation, which he joined 72 years ago. He has been a Mason for 61 years.

Brother Gensburger came to this country 76 years ago from his native Alsace. During the Civil War he moulded brass cannons for the Confederate Army.

His birthday was observed with a dinner and card party with his oldest friends.

Oratory Features Meet of West Penn. Council

ORATORY—the kind that holds an audience spell-bound for hours—featured the recent quarterly meeting of the B'nai B'rith Council of Western Pennsylvania, held at Washington, Pa. Brother Sidney G. Kusworn, Dayton, O., Treasurer of the Order, and Hon. J. Boyd Crumrine, president-judge of the Orphans' Court of Washington County, were two of the principal speakers. David H. Weiner was toastmaster.

I. M. Jaffe, Butler, was named president of the Council for the coming year.

Rabbi Maurice Faber Was Loyal Ben B'rith

BY DAVID B. ALPERT

TWO days before Yom Kippur, Rabbi Maurice Faber, of Tyler, Tex., closed a remarkable record of service in the pulpit. At the time of his sudden passing, he was the oldest rabbi in active service in the United States; more than 60 years had passed since his ordination. More than a half century was spent by him in the American pulpit, three-fifths of that time with Congregation Beth El of Tyler. He would have been 80 years old on December 30, and was to have been the guest of the Texas rabbis who had planned to greet him on that day. Those plans are now being changed to a memorial service.

From a remote and small community, the influence of Rabbi Faber has spread far; it was his pastorate that made the city memorable. His distinguished public service included membership on the library and education boards of his city, and service as moderator at all meetings to arrange the commission government. High rank in Masonic circles had been his also. For many years he was the outstanding member of Edward Lasker Lodge No. 47, B'nai B'rith. He also served as a Regent of the University of Texas.

This is the kind of a man Rabbi was: Years ago, he was told by some Christians, "When we want correct theology, we go to our preachers. When we want counsel and understanding, we come to you!"

Jewish institutions were close to his heart, and he gave tremendous service to them. Rabbi Faber was a small-town rabbi whose life touched many people and institutions.

Ft. Smith Lodge Aids University Students

FORT SMITH (Ark.) Lodge No. 306 has appointed a committee to work out plans for joint meetings with Jewish students at the university of Arkansas for the purpose of aiding them in all possible ways. Dr. D. W. Goldstein, Dr. I. M. Sternberg, and Rabbi Samuel Teitelbaum constitute the committee.

This action was the outgrowth of a recent meeting at which the speaker was Dr. W. G. Gregson, Y.M.C.A. director at Fayetteville, Ark., and morale officer at the University. He strongly recommended that the lodge

take a greater interest in the Jewish students, who have been increasing in numbers in recent years. The ma-

Spinoza Lodge Honors Missouri Students

SPINOZA Lodge No. 1170, Columbia, Mo., recently sponsored a program and reception for Jewish students at the University of Missouri, townspeople of Columbia, and out-of-town B'nai B'rith members and their families. More than 175 were present.

Brother M. J. Slonim, professor at Washington University, St. Louis, spoke at length on Jewish persecution throughout the ages. Professor Barney Miller of Missouri University, a full-blooded German deplored prejudice in the world today, and decried the cruelties of the Hitlerites in Germany. A short talk was given by Brother Julius Feist of St. Louis.

RABBI EMIL W. LEIPZIGER, of New Orleans, president of District No. 7, addressed a recent joint meeting of Beth Zur Lodge No. 84, and the Mobile Section, Council of Jewish Women, in B'nai B'rith Hall, Mobile, Ala. Greetings were delivered by Brother Sol Seches, president of Beth Zur Lodge, and Mrs. Mendel P. Goldstein, president of the local Council of Jewish Women. Leon Schwartz, past president of District No. 7, presided, and Rabbi Alfred G. Moses presented the principal speaker. The idea of the joint meeting was originated by J. G. Adler, who was chairman of the arrangements committee.

DAVE BLUMBERG...GRAND PRESIDENT...

Born 1887... 47 years of age... grew up in midst of Jewish orthodox surroundings... graduated University of Southern California Law School in 1912... practiced law for a number of years and then became associated with the Pacific Wholesale Grocery Co. where he is at the present time... Became member of the Los Angeles Lodge B'nai B'rith in 1919... became president of that Lodge in 1925... organized new lodge of Southern California Lodge in 1928, 1929, 1930... organized member of the General Committee of the Grand Lodge in 1930 and was re-elected in 1931 and 1932... elected and vice president of District No. 4 in 1933 and automatically became 1st vice president upon the death of the late Jack Findling, Grand President... elected Grand President of District No. 4 in 1934... has succeeded every World B'nai convention for the past ten years... has two sons and one daughter... former president... although not practicing law at present he is still an active member of the State Bar Association... past master of the Washington Masonic Temple, Scottish Rite and Hippocampus Lodge... an accomplished violinist and actor... gave three talents to aid in masonic ceremony and final work... board of directors of the Hebrew Sheltering Home for the Aged... board of directors of the Mt. Sinai Home for Chronic Invalids... appointed secretary to the board of public utilities by the Mayor of Los Angeles... is sincere, tactful, diplomatic and brave... has a capacity of making and keeping friends... a regular fellow with whom you are sure to find... a charming personality that is sure to win you over and over... likes all mankind and can find good in the worst... is a constant contributor to a good cause... a great leader, one of them.

Book presented to David Blumberg
by A. Z. A.

MORE than 100 persons attended a testimonial banquet in honor of David Blumberg, president of District No. 4, arranged by Nathan Straus Chapter No. 141, A. Z. A., in Los Angeles. Brother Blumberg was presented with a handsome testimonial booklet, made of lambskin throughout, containing pledges of cooperation from all the lodges and auxiliaries on the Pacific Coast. It is planned to have such an affair annually.

THE function and aims of B'nai B'rith were described by Amy H. Lewis, president of Henry Jones-Lebanon Auxiliary No. 57, New York, in a short address before the recent all day session of the Federation of Jewish Women's Organizations, Inc. Representatives of 226 organizations with a total membership of 110,000 were present.



The most popular athletic activity at the B'nai B'rith Hillel Foundation at the University of Texas is a Horseback Riding Club. It has 36 members, some of whom are pictured above.

Christian Ministers Address Lodge

EVERY month Springfield (Mo.) Lodge No. 717 invites a different Christian minister to deliver a lecture, in order to promote better understanding and good will. Large numbers of non-Jews attend these meetings.

One-third of the membership of Springfield Lodge traveled 380 miles to be present at the recent installation of a new B'nai B'rith lodge at Columbia, Mo.

TWELVE B'nai B'rith lodges of Southern California, eight women's auxiliaries, eight A. Z. A. chapters, and five junior girls' auxiliaries combined to make their annual joint picnic and youth day an outstanding success. Brother Sylvan Y. Allen was chairman of arrangements. Many prizes were awarded to contest winners. The lodges represented were those of San Bernardino, San Diego, San Pedro, Long Beach, Pasadena, Hollywood, Huntington Park, Santa Monica, Los Angeles, the East Side Lodge of Los Angeles, the West Adams District Lodge, and the Belvedere and Whittier Lodges. Receipts of the affair were turned over to the Wider Scope Fund.

UNITED CITIES LODGE No. 533, Joplin, Mo., has been active in anti-defamation work. Its president, Rabbi Maurice Feuer, recently broadcast an address, "The Challenge of Antisemitism to Civilization"; and the Rev. L. M. Birkhead of Kansas City, spoke on "The Rights of Minorities in 1934" at a special B'nai B'rith Temple Night. On the latter occasion, Brother A. J. Granoff, president of the Missouri B'nai B'rith Association, delivered a brief message on the scope and functions of the Order.

THE next time you think you're too busy to undertake some B'nai B'rith work, give a thought to Brother Herman Lewkowitz, of Arizona Lodge No. 960, Phoenix, Ariz. According to DUNBAR'S WEEKLY of that city, Brother Lewkowitz is "in addition to his large practice as an attorney, a member of the state welfare board, the Maricopa County welfare board, president of the Arizona Elks state association, commander of the Frank Luke, Jr., Post of the American Legion, special assist-

ant city attorney, and zone deputy of District No. 4, B'nai B'rith."

CLINT ADLER of Ottumwa, Ia., has been elected the first president of United Lodge No. 1180, Ottumwa, which was installed recently. There are 45 charter members. The ceremonies were followed by a banquet attended by 170 persons. Robert Lappen and Rabbi David Graubart of Des Moines were the speakers of the evening. A rising vote of thanks was given Brother Harry Ziffren for his efforts in promoting the new group.

Samuel Lodge Holds 4th Good Will Meeting

PRINCIPALS of the public and high schools of the city were guests at the fourth annual Good Will Meeting of Samuel Lodge No. 668, Vancouver, B. C.

After the lodge president, Brother Norman C. Levin, had greeted the visitors, a very impressive initiation was conducted. Rabbi Samuel Cass,

one of the candidates, delivered an inspiring address on behalf of his class, and Mr. W. J. Nesbitt, one of the principals present, declared that he had never seen a degree conferred in a better manner.

The Chief of Police, the U. S. Immigration Inspector, and the Consul of Mexico delivered short talks at the meeting.

Corsicana Lodge Honors Rabbi David Lefkowitz

CORSICANA (Tex.) Lodge No. 275 has initiated a class named in honor of Rabbi David Lefkowitz, of Dallas, and hopes soon to double its membership.

Rabbi Lefkowitz spoke at a large and successful good will meeting sponsored by Corsicana Lodge. Many non-Jews were present on invitation. Rabbi Lefkowitz dealt with the German situation in his address, and later paid his respects to Leo N. Levi, the 30th anniversary of whose death it was.



CHARLES J. WEISS, of Lincoln Lodge No. 780, was the principal speaker at a recent meeting of the Philadelphia Council of B'nai B'rith Lodges. Abram Stark, of Mastbaum Lodge, was chairman. Joseph Salus, chairman of the membership drive, reported progress.

Joseph Herbach, secretary of District No. 3, was the principal speaker at the previous meeting of the Council, when Robert Frankel, chairman of the Joshua membership committee, was chairman of the evening.

PICTURED above is the handsome Los Angeles Chapter No. 43, of A. Z. A., which won the "Ben Z. Glass Award" for the most effective B'nai B'rith-A.Z.A. cooperation. The plaque itself can be seen in the center.

These boys participated in seven cultural meetings of Los Angeles B'nai B'rith Lodge No. 487, their sponsoring group, and helped it conduct an open smoker which resulted in securing many new B'nai B'rith members. In addition, the chapter has raised a large amount of money for charitable purposes, and assists the lodge in its anti-defamation work.

Chicago is Scene of Student Program

FOR the first time, Jewish students of Northwestern and Chicago Universities foregathered officially when members of the B'nai B'rith Hillel Foundation at the former institution attended the program of the University of Chicago Jewish Foundation. The affair was held at Ida Noyes Hall at the University at Chicago; it was crowded to capacity.

The Jewish Foundation has no connection with the Hillel Foundations. It was organized two years ago by Rabbi G. George Fox of South Shore Temple, an ardent Ben B'rith. He was appointed Jewish student adviser by the Chicago faculty, and is working under the auspices of the Chicago Rabbinical Association.

The program was arranged with the cooperation of Fred Bernstein, second vice president of District No. 6 and a member of the Hillel Foundation Commission. Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, was guest speaker. He told his enthusiastic student audience of the aims and ideals of the Foundations and of the fine Jewish loyalties they express. He stressed the need for Jewish university students to be Jewishly educated, and received an ovation.

Florence Bernstein sang several Hebrew numbers to the great delight of all.

Because of the illness of Rabbi Fox, Robert Shapiro, a senior law student at Chicago, and president of the Student Foundation, presided. Rabbi Martin Weitz, Director of the Northwestern Hillel Foundation, gave a short talk, and Paul Zifferin, president of the student council of the Northwestern Foundation, invited the Jewish students at Chicago to be the guests of the Hillel Foundation at a reciprocal program to be given next January. Other speakers included Brother Bernstein, who gave a short history of the Hillel Foundations and of B'nai B'rith; Sidney W. Finkel, president-elect of the Chicago Foundation; and Phyllis Kollinsky, a senior at Northwestern.

RABBI PHILIP DAVID BOOKSTABER, one of the most active B'nai B'rith members in Pennsylvania, has completed his tenth year of service as spiritual leader of Temple Ohey Shalom, Harrisburg. The occasion was marked by a celebration in which Dr. David Philipson, of Cincinnati, who installed Rabbi Bookstaber as minister of the Temple a decade ago, was the guest speaker of the evening.

Dr. Bookstaber has been active in every field of civic education, social and cultural welfare work, the Harrisburg Welfare Federation, Boy Scouts, Y. M. C. A., Chamber of Commerce, Symphony Orchestra, Art Association, and many other worthy causes. He has received many honors by virtue of his untiring work for good will between Jew and Christian.

The Printed Page

(Continued from page 105)

bourgeois malgre lui," a bourgeois in spite of himself, a man with the greatest of flamboyant traditions, forced into the pattern of a drab world.

Dark considers, after his discussion of the Jews as bourgeois, the qualities of the Jew, his importance, Zionism, the Jewish religion, Jewish culture, and, in a brief farewell, the prospects for tomorrow. Nothing that he says is very new; no conclusion that he reaches is, however unpleasant, startling. To those who parrot the statement that the Jew has given nothing original to the world, he properly replies that this is merely seeming, since what he has given—chiefly himself—the whole world has taken. His replies to such essentially, if urbane, anti-Semites as Chesterton and Belloc are pertinent and more convincing because, instead of indulging in emotional outbursts, he reveals the falseness—both statistical and sentimental—of their premises.

Here and there names are spelled wrong; Mr. Dark's inclusion of Carl Jung as a Jew is the more unfortunate in that Jung, at present seizing the opportunity to antagonize Freud, is more openly anti-Semitic than even. Perhaps there is too great a pre-occupation with religion as such, throughout the book. On the other hand, Mr. Dark's objective tone, his uprightness when criticism

of his own church is implied, his fundamental humanity, have a deep, quiet effect that persists long after the hysterical avowals of righteous advocates sink into silence.

ISAAC GOLDBERG.

Alfred M. Cohen Campaign

(Continued from page 103)

occasion on December 2, when it will initiate the candidates now being acquired in its campaign. The ceremonies will be followed by a dinner-dance. Dr. Victor Droock is membership chairman.

Mass Meeting in Baltimore

HARRY ADELBERG is the energetic chairman of membership for Baltimore, and we hope to hear from him in the near future. There has been an intensive campaign in Baltimore, climaxed by a mass meeting and definite results will soon be known. The Jewish Times of Baltimore, editorially hailing the local drive, declared: "As the most all-embracing representative of American Jewry, B'nai B'rith, supported by all its 50,000 members and its entire resources, is meeting this challenge . . . It is unthinkable that activities so vital to the very existence of our people should be curtailed. Every adult Jew should be a member."

Pine Tree Lodge No. 817, Bangor, Me., lost no time in its campaign. It already has excellent results, and is still working.

Similarly, in New Britain, Conn., M. A. Axelrod, head of the campaign committee, is receiving splendid support from his fellow workers, and promises to reach the quota.

Four days after Minnesota Lodge No. 157, St. Paul, opened its campaign it had reached a third of its quota, and is still going strong.

Groups Cooperate in New York

BROTHER HORACE R. COHEN, president of District No. 1, and Brother Charles Horowitz, first vice president and chairman of the District membership campaign, addressed the first fall meeting of the Metropolitan Conference of B'nai B'rith Lodges and Auxiliaries. There is a spirit of cooperation among the various groups that augurs well for the campaign.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

IS JUDAISM "OUTWORN"?

Editors, B'nai B'rith Magazine:

In your August-September issue you printed, on this page, a very interesting letter from "A Young American Mother" who argued in favor of removing the religion from Judaism, as they have done in Soviet Russia. I wish to take exception to her arguments.

I am not so narrow-minded as to want to fight for the Jewish religion because I believe our God is the only true God. I am with her heart and soul to abolish all religions and establish a world of human brotherhood. But to surrender in the midst of persecution—never! That would admit cowardice, and no self-respecting American loves or admires a coward. The Jew is certainly no coward.

I also have given my children no religious training, but I have taught them to remember the fact that they are Jews. In the army, I was the only Jew in an entire regiment, and that is where I became consciously Jewish. I tried to forget that I was a Jew, but they wouldn't let me. The ridicule, persecution, hatred, and humiliation that I suffered, especially in the army—well, that is a story in itself.

There is only one way to fight anti-Semitism. Not by worrying about it. Not by trying to lose yourself among your Gentile friends. The way is to teach your children Jewish history; cultivate your Jewish self-respect; live as an American—and the Silver Shirts will never make any headway in America.

I am not an ardent Zionist myself. America is good enough for me. However, a Jewish homeland would help increase respect for our race.

Don't worry about Einstein being persecuted. Einstein is proud of being a Jew. You say that many Jews have sacrificed their lives for "an outworn cause." The cause is not outworn, the cause is still here. And self-respecting Jews will fight for their cause, especially American Jews. Don't be ashamed that you are a Jew, but fight for your rights. Teach your children to love mankind, to respect all religions, to love their neighbors. For after all, there is a lot of satisfaction in fighting for something worthwhile.

Monterey, Cal. DAVID SCHWARYZ.

* * *

Editors, B'nai B'rith Magazine:

In the August-September issue a letter signed by "A Young American Mother" declared that the Jewish religion among Jews was outworn.

The Jewish religion is not an outworn cause. Its ideals are still valid and hold good this present day. The ringing words of the prophets exalt justice. Social justice and morality are the cornerstones of the Jewish faith. Ages ago the prophet Micah championed the cause of peace:

"And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more,
But they shall sit every man under his vine
and under his fig tree
And none shall make them afraid."

"The highest conceptions of God, Man and Nations are all Jewish," declared Charles Eliot.

So long as peace, justice, and morality are not outworn causes, Judaism has a mission. Man needs inspiration and faith. Judaism is not an outworn religion as long as it inspires. That a sense of justice lives despite callous exploitation and immorality testifies to the virility of the religion. Judaism is the champion of justice.

The Jews need the Jewish religion. The world needs it. There are Jewish fathers and mothers who glory in their faith and who rear their young in its fine tradition and service.

Newton, Mass. D. A. L.

* * *

FASCISM IN BULGARIA?

Editors, B'nai B'rith Magazine:

My articles on "Colored Shirts" still seem to stir up controversy. I have read Mr. Aftalion's letter in your November issue, and while I do not want to be a party to a debate, I want to point out certain facts which Mr. Aftalion, as a resident of Bulgaria, seems to have ignored. In the first place, every American newspaper declared unequivocally that the Gueorguieff regime which came into power May 19 through a bloodless coup is a Fascist government. The present government is authoritarian, and while it may not call itself Fascist, its methods and policies are those of Fascism. As for the Club Zweno, it may no longer exist, but it did when my article appeared. The New York Herald-Tribune, in a cable from Sofia on May 19, declared that Premier Gueorguieff is the founder of the Club Zweno which drew up a Fascist program shortly before the coup. That Jews were members of the Club does not mean that it was not Fascist or that it did not play an important role in the coup. Mr. Aftalion also objects to my saying that the Bulgarian Nazis supported the putsch and that former Premier Zankoff is a Nazi leader. The New York Times on May 22 declared that "the leader of the National Socialists, Professor A. Tsankoff, declared today that the events of Saturday were of the greatest importance for the country. He said the change held promise of a great future for Bulgaria and declared that his party would support Premier Kimon Gueorguieff." The Herald-Tribune of May 23 reported the same statement.

New York City. BERNARD POSTAL.

A STUDENT SPEAKS

Editors, B'nai B'rith Magazine:

I have just completed my first two years of undergraduate work at Ohio State University. I believe that in that short time I have received at least an inkling as to the college student's attitude toward his religion.

The average college student has abandoned traditional theology as being applicable to his mode of living. He is no longer interested in the type of theology which his forefathers and students of former generations regarded as indispensable for their survival. The time is too premature, I believe, to say whether or not he has found a better substitute. Nor can we determine in the light of present conditions whether he is advancing or going backward, whether he is moving in a presumptuous or sagacious manner. We do know, however, that he is endeavoring to ascertain and perhaps formulate his own religious conceptions through human experience.

The sciences, especially the biological, have gripped the college student with such tenacity that he no longer feels the value of traditional theology or perhaps of religion itself. Not so long ago, a college president in differentiating between the functions of science and religion, stated that science deals with facts and not values. Science can tell you the chemical composition of man, but it can neither evaluate nor tell you what man is worth. The latter function, he stated, is that of religion. The necessity of the biological sciences cannot be doubted in so far as they explain the life processes of man. The moral obligation of man to his fellow-men, and his spiritual devotion to God, rests in the dominion of religion. This is the necessary distinction that the college student must make between science and religion if he is to find the true significance of life.

Educators now advocate a reconstructed, if not a new educational system, which will adequately equip boys and girls to meet contemporary problems and not the problems of the 19th or 18th centuries. Analogous to this program advocated by pedagogues is the college student's attitude toward his religion. Traditional theology which he classifies as obsolete, he believes is no longer a potent force which will aid him in meeting contemporary dilemmas. This sudden innovation in his attitude is perhaps not out of harmony with the chaotic changes occurring in our economic, social, and political orders.

A change in form does not necessarily mean a breakdown, and perhaps in the near future, although in a manner unknown to past generations, the college student will emerge with a favorable attitude toward his religion.

Columbus, Ohio. NATHAN KABER.



A Good Reason

JUDGE: Why did you so brutally attack this photographer?

Sarah: Well, he gave me back my picture, and wrote on the back of it: "The original of this picture is carefully preserved."

Abie Knew His Stuff

IN cheder, the teacher was reading the story of Joseph and his brothers. The boys seemed very much interested in Joseph's adventures, especially those that took place in Egypt. Suddenly the teacher asked a question.

"How," he demanded, "do we know that Joseph was a very straight man?"

No one answered immediately. Finally little Abie raised his hand.

"Joseph must have been a very straight man," he said, "for Pharaoh made a ruler out of him."

Bigger and Better Acrobatics

SAMMY was bragging about his dog.

"My dog's so smart," he cried, "that he can turn somersaults!"

"Aw, that's nothing," replied Benjie scornfully. "My uncle in the old country has a horse that can turn cart-wheels!"

JEWISH CALENDAR

5695-1934

1st Day of Channukkah. Sun., Dec. 2
Rosh Chodesh Tebeth. Fri., Dec. 7
Fast of Tebeth. Sun., Dec. 16

1935

Rosh Chodesh Shevat. Sat., Jan. 5
*Rosh Chodesh Adar. Mon., Feb. 4
*Adar Shen. Weds., Mar. 6
Fast of Esther. Mon., Mar. 18
Purim. Tues., Mar. 19
Rosh Chodesh Nisan. Thurs., Apr. 4
1st Day of Passover. Thurs., Apr. 18
*Rosh Chodesh Iyar. Sat., May 4
Rosh Chodesh Sivan. Sun., May 21
Shavuoth. Fri., June 7
Sat., June 8
*Rosh Chodesh
Tammuz. Tues., July 2
Fast of Tammuz. Thurs., July 17
Rosh Chodesh Ab. Weds., July 31
Tisha B'Ab. Thurs., Aug. 8
*Rosh Chodesh Elul. Fri., Aug. 30
*Rosh Chodesh also observed previous day.

OUR readers have responded nobly to our appeal for Jewish jokes, but not quite nobly enough. Continue to send them in, and remember, those whose stories are accepted receive books as prizes. Winners this month: Irving Ravin, Lynn, Mass.; Ruth Aronson, Kansas City, Mo.; and Adele Pitluck, St. Joseph, Mo.

She Was Original

MINNIE had a "dull head"—something unusual for a Jewish pupil. She frequently required assistance at home with her lessons, and her father, who was no scholar himself, often furnished it.

One day her homework paper was so hopeless that the teacher asked her whether her father had helped her.

"No, ma'am," replied Minnie, "this time I got the answers wrong all by myself."

Straight From the Shoulder

LITTLE Julius had been carefully drilled by his mother never to ask for a second portion when dining out. One day he had dinner at the home of a playmate. The latter's mother knowing well the ways and the appetites of healthy youngsters, urged a second helping upon him as soon as he had eaten the first.

"No thanks," murmured Julius regretfully.

"Oh, come on, take some more, Julius," answered the woman coaxingly. "I know you must still be hungry."

"Well," Julius admitted with a blush, "mama told me not to take second portions of anything, but then she couldn't have known how small your portions were going to be, could she?"

A New York Industry

A SUPERCILIOUS Englishman was visiting New York for the first time. He engaged a guide to pilot him about the city, but he did not know that his guide was a Jew. As

they walked through the lower East Side, the Englishman suddenly exclaimed, as he examined the store windows:

"My word! Where do all the Cohens come from?"

His guide smiled mischievously and pointed to a large brick building on the other side of the street. Across the front of the building was a huge sign:

"Cohen Manufacturing Company."

How Did He Take It?

WHEN Isaac brought his best girl, Rebecca, home from the dance, he planted himself in front of her on the porch, and said in a determined voice:

"I'm determined to kiss you before I leave."

"In that case," answered Rebecca, "you'd better go at once!"

Among Our Contributors

DR. I. M. RUBINOW is Secretary of B'nai B'rith and a nationally-known author and expert on social insurance.

FANNY GOLDSTEIN is librarian of the West End Branch of the Boston Public Library.

EDWARD E. GRUSD is assistant editor of the B'NAI B'RITH MAGAZINE and National Director of Publicity of the Alfred M. Cohen B'nai B'rith Membership Campaign.

DAVID EWEN is a popular journalist living in New York City.

ISAAC GOLDBERG is the well-known author of many books and critical articles.

SAMUEL-M. SUWOL is an attorney living in Portland, Ore.

LEE J. LEVINGER is Director of the B'nai B'rith Hillel Foundation at Ohio State.

HAROLD BERMAN is a free-lance journalist and translator who lives in New York.